

# THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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## Poetry.

### THE AMEN OF THE ROCKS.

The Venerable Bede, with age grown blind,  
Still went abroad to preach the new evangel.  
From town to town, village to village, journeyed  
The saintly elder, with a lad for guide,  
And preached the word with youthful zeal and fervor;  
And once the lad led him along a vale,  
All scattered o'er with mighty moss-grown boulders.  
More thoughtless than malicious, quoth the urchin,  
"Here, reverend Father, many men have come,  
And all the multitude await thy sermon."  
The blind old man stood upright at his speech,  
And spake his text—explained it—thence digressed,  
Exhorted, warned, reproved, and comforted,  
So earnestly, that tears of love and joy  
Ran down his cheeks, and on his long gray beard.  
Then, as was meet, he ended with "Our Father,  
Thine is the kingdom, Thine the power, and Thine  
The glory is forever and forever."  
Then came a thousand, thousand answering voices—  
"Yea, reverend Father, Amen and Amen."  
Then, terrified, the boy fell down repentant,  
Confessing to the saint his ill behavior.

"Son," said the holy man, "didst thou read never  
That stones themselves shall cry if men be silent?  
Play thou no more, my son, with things divine.  
God's Word is powerful, and cuts more sharp  
Than any two-edged sword. And if it be  
That man towards the Lord is stony hearted,  
A human heart shall wake in stones, and witness."  
—Leisure Hour.

## Communications.

### For The Messenger. CANDIDATES FOR THE MINISTRY.

Much has been said of late regarding the scarcity of ministers and the regular decrease in the number of those who feel disposed to enter the clerical profession. There certainly is good cause for the uneasiness felt in this direction. The spiritual field is already insufficiently supplied with earnest and efficient laborers. Many pastoral charges are without the stated ministrations of the Gospel, while others are but indifferently supplied with the means of grace. The outlook assuredly is anything but encouraging. The older pastors are rapidly dying off and leaving the small number less; and even in the ranks of the younger ministers, many vacancies have been caused of late by the steady inroads of death. In these circumstances it is not at all strange that serious alarm should be felt among the friends of Christ. The Church is becoming uneasy in view of the gloomy prospect which the future presents, and many earnest and devout hearts are distressed by what seems to them to be an impending dearth in the ranks of the Christian ministry—a want of suitable laborers in the vineyard of the Lord.

What shall be done to remedy this great and growing evil which all classes appear to recognize? What are the most direct and potent causes of this threatened decline in the number of candidates for the office and work of the ministry? Why is it that so few of our young men of talent and of means are willing to devote themselves to this noblest of all professions? There must be some cause or causes adequate to produce this sad state of things; and to discover and state these causes clearly is one step towards getting rid of the difficulty.

Much of the trouble, in my judgment, is found to exist in the unusually low state of piety which prevails in all our leading

Churches. In every direction this evil is found to exist and to produce these sad and dreaded results. With all our boasted intelligence, and the extraordinary practical tact and activity of the present age, which are by no means denied or undervalued, there is felt to be wanting the true spirit of Christ—that deep-seated earnestness and unfaltering interest in His cause and kingdom in the world, as well as that keen and hearty appreciation of the divine character and overwhelming importance of the Christian religion to our lost and ruined race which the case demands. Our modern Christianity is too much a matter of mere form, of external proprieties, and of respectable custom, in place of the world saving power, which the religion of Christ claims to be, and which it has again and again shown itself to be in grand reality. What we need just now above all else, is the resuscitation in the Church of the original purity and power of the religion of the meek and lowly Jesus. We have a great deal too much machinery, and not enough of the saving power and simplicity of the Gospel. Everything that is to be done in the Church now-a-days, must be done by outward demonstrations. Worldly might and power, in the poorest sense of the terms, are employed to accomplish the purposes of God, instead of "the Spirit of the Lord." Sham and claptrap are the staple instrumentalities which are now used in ostensibly building up the kingdom of God in the world. How is it possible, that, under such circumstances, the hearts of the young can become sufficiently impressed with the loftiness, majesty, importance, and solemnity of the ministerial calling. The young and ardent spirit, in its untainted simplicity, needs something real and solid to enlist its sympathies, excite a proper interest, and claim its services. Such realness, living power, and manifest efficiency, the youthful heart fails to find in the lifeless and trifling spirit of the present age.

Another, and a more potent cause of the evil complained of among earnest and serious people, is found in the wretched and shameful manner in which ministers of the Gospel are supported by their people. Many persons of undoubted piety and earnest spirit, who are engaged in breaking the bread of life to their fellow-men, are so miserably supported, that, in many instances, even the ordinary comforts of life are wanting to them. Hence the anxieties and cares of the oppressed and needy pastor. These rapidly eat out the little life that is still left in the soul, and render the ministrations of the otherwise good and worthy pastor, feeble and inefficient, while his own family and the more generous public must be the unwilling witnesses of his unrequited labors. Can the sons of such poorly supported pastors, and others seeing their wrongs, feel encouraged to enter upon the same difficult and cheerless way? They see the struggles of their parents and pastors, and become disgusted with the office itself which brings such untold sorrows upon the unfortunate incumbents. Of course the fault is not in the office itself, but in the niggardly spirit of the people. This evident fact even the young and inexperienced may to some extent see. Still the unworthy treatment of ministers in this respect has its blighting effect upon the juvenile and sensitive spirit, and keeps many a noble and generous-hearted youth from entering the office of the Gospel ministry. These several causes now mentioned, account to some extent for the evil under consideration. Other causes will be referred to in a subsequent communication.

For The Messenger.

### REPORT

On the State of Religion and Morals in Lebanon Classis.

Dear Fathers and Brethren:—With one voice, our brethren ascribe praise, glory and honor to the Great Head of the Church for His manifold favors and mercies during the past classical year. All the reports indicate a healthful growth in the religion of Jesus Christ. The ministry of the Word, the administration of the Holy Sacraments, pastoral oversight and faithful

adherence to the doctrines of Christian truth, have received careful attention. It is a source of special pleasure to be able to report that the brethren throughout the Classis continue to preach in their purity the well established doctrines of the Reformed Church, which have become to us a sacred legacy; and especially the precious truth which is so often ignored by modern Christian denominations, viz., the presence of the glorified God-man in His sacraments. Our people are awakening to the importance of making sacrifices for the cause of Christ in the upbuilding of His kingdom in the world. All the congregations have given not only for their own support, but have done something for other objects of benevolence. In this respect we can report indications of progress.

The spirit of missions is gradually taking hold on our people, and the importance of the cause is more and more felt and acknowledged by suitable contributions.

In this Classis a lively interest has been taken in the cause of destitute orphans, and the people have given free gifts for the support of Bethany Home, located within its limits.

Our churches also take an interest in Christian education as also in the preparation of young men for the Christian ministry. The history of the past goes to show that a comparatively large number of our ministers were born and educated within the bounds of this Classis.

The enforcement of ecclesiastical law, although attended with difficulties at times, is meeting more and more with the approbation of the people in proportion as they come to understand our excellent form of church government. In this respect there is need of more light and further information, so that wrong views may be corrected and the true discipline of the Reformed Church may be established. The beautiful growth of our churches, requires that our people should understand this so as to keep them from sacrificing their Reformed birthright.

The holy days, and indeed the church year itself, is being observed with increased interest and with profit to the churches. In this respect it affords us pleasure to report progress.

The Easter and Whitsuntide communions were unusually large, and some have been the largest in the history of the congregations.

The additions to the Church by baptism and confirmation at these seasons are large and encouraging as they should be. We commend very highly the thorough Christian instruction which the candidates for confirmation have received.

This Classis hails with joy the restoration of unity and conciliation in the church at large. The spirit of peace is beginning to take up its abode with us. We are getting to understand, whilst there may be diversities of views on non-essential matters that it is of the utmost importance that all should work together for the promotion of the great interest of Christ's kingdom in the world. Here there ought not to be, nor can be among true Christians, any diversity of opinion. Our prayer is, that this spirit of charity may effectually raise us all above the rocks of discord and disunion.

Whilst we are able to report many indications of growth amongst us, justice requires us not to close our eyes to our shortcomings and imperfections. It would be unwise to affirm that the churches are what they ought to be. Here we ought to listen to what the Spirit saith to the churches. What He said to the seven churches in Asia, may with equal propriety be applied to us at the present time.

Of some of our people it may be said they have left their first love, and that they should remember from whence they are fallen. Others have a name to live and are dead; they should be watchful and strengthen the things which remain and are ready to die. There are also those that are neither cold nor hot, but lukewarm, who are in great danger of being entirely separated from Christ. Spiritual slumber we must admit characterizes our members to a fearful extent. Whilst the forms of religion are reverently observed, its power

is denied in their lives. Whilst large churches are greatly blest and favored of God, they fall far short of what they could and should do for the cause of Christ. They lack in liberality, and have not fully learnt that "it is more blessed to give than to receive." This, however, we ought to admit is not entirely the fault of the people. It is also due to some extent, to us ministers of the gospel. We have failed to discharge these duties as the servants of God in other ages who spoke with the power of the Holy Ghost by telling their people their whole duty to God and His cause without fear and trembling. Even in our best efforts we ought to acknowledge that we have fallen short of what might be expected of us as ambassadors of Jesus Christ. We need continually the divine help so that we may speak forth the words of truth with the demonstration of the Holy Ghost. May we all be endowed with power from on high in feeding the sheep and lambs in the fold of Christ.

The lives of all ministers have been precious in the sight of God. Some are suffering with bodily infirmities so as to interfere with their labors in the church. They have our prayers, our sympathies and our hope that they may be restored to health and strength.

Thanking the Great Head of the Church—Jesus Christ—for what He has done for us during the past year, it remains for us to ask the divine help for the year before us, that we may be faithful and He bless the labors and works of our hands.

Respectfully submitted,

ALLEN R. BARTHOLOMEW,

Chairman.

For The Messenger.

### REPORT

Of Committee on the State of Religion and Statistics—Mercersburg Classis.

Fathers and Brethren:—Your committee, to whom were referred the different parochial and statistical reports of the congregations and charges under the care of the Classis, have examined the papers placed in their hand, and beg leave, very respectfully to set forth, that all the pastoral reports given us make grateful acknowledgment of God's goodness and bestowed upon them, as shepherds of the flocks, and those over whom they been placed in the Lord, and it is but right and proper that we, as a Classis, make the same devout acknowledgment to the Giver of every good and perfect gift for the mercies and privileges received during the past year.

From the report we learn that the preaching of the Word, the most prominent command in the commission of our Lord, has been faithfully attended to during the past year—that "no uncertain sound" has gone out from the sacred desk—that Christ, as the only Mediator between God and man, has been presented as the only hope of a perishing world, and faith in Him as the only condition of our salvation. From the evidence before us, we are impressed with this fact, that the ambassadors for Christ are deeply interested in the great work of preaching the Word, whether men will hear, or whether they will forbear,—believing that by their fidelity to the great command, they will be not only the humble instruments in leading many to Christ, but at last will receive the commendation of "Well done," from their Lord.

All the reports speak of progress made in the spiritual affairs of the congregations and charges, of precious souls gathered in from the highways of sin, to live hereafter within the fold of Christ's Church; of refreshing seasons of communion with Christ and one another around the sacramental altar, showing that the administration of the most comfortable sacrament of the body and blood of our Lord and Saviour Jesus Christ, has not been neglected by the ministry, and that the faithful followers of the once crucified, but now risen and exalted Redeemer, have with a due sense of its importance, in the economy of God's grace, duly appreciated it by a hearty participation of the same.

Believing that the promise of the new and better covenant is to the children, as

to those of maturer years, the lambs of the flock have been presented by the parents at the baptismal font, and thus by and through the sacrament of holy baptism, they have been admitted into the covenant of grace, and made partakers with Christ of His death, His resurrection, and inheritors of God's everlasting kingdom. The number of baptisms reported in the several charges and congregations compare favorably with those of former years, showing a faithful observance of this initial sacrament of the Church, on the part of both pastors and parents.

The catechisation of the baptized youth of the Church has received special attention at the hands of the ministry, with a view to their instruction in the doctrines and duties of our holy religion; and opening the way for full membership in the Church of Christ, by the solemn rite of confirmation, and admittance to the blessed privileges of the holy communion.

The Sunday-school work during the past year, has received the supervision of the several executive committees, and the reports of conventions held and topics discussed, show clearly that our people are beginning to wake up from their sleep of lethargy into which they had allowed themselves to fall; and are now determined to regain that which by their seeming neglect and indifference they had lost. They are beginning to realize the importance of the Sunday-school as an integral part of the congregation—as the nursery of the Church—from which to draw supplies for the catechetical class, in the instruction of which, and by the grace of God shed abroad in their hearts, they are brought to feel more and more, that they "are not their own, but they belong to their faithful Saviour, Jesus Christ," and thus be brought into full membership in the Church.

The missionary work has been carried yet we feel assured that there are plenty of opportunities within our borders to "enlarge the place of our tent; to lengthen our cords, and to strengthen our stakes." We are pleased to note that the benevolent contributions of the different congregations and charges, within the bounds of the Classis, have materially increased during the past year, as compared with the statistics of 1882; and while there is cause for gratitude to God for such increase, we hope that in the year before us, renewed efforts in this direction may be made.

But while there is much to encourage us in the work, and while there is much cause for rejoicing in the affairs of the Church, yet there is a feeling of sadness that comes over us when we come to realize the fact that one by one here and there, our members are being summoned to leave the scenes of their earthly labors for the untried realities of the eternal world. It is our sad duty to record, that another of our number from the ranks of the ministry has fallen in death. Our Brother, Rev. David M. Whitmore, recently the pastor of the Friend's Cove Charge, in Bedford county, fell asleep in Jesus on Sunday, March 4th, 1883, at his home near Martinsburg, West Virginia. Thus we are again reminded, that life here is short—but as a span—and fleeting as the morning cloud. Let those of us who remain to labor yet a little while longer in the vineyard of the Lord, be faithful unto death, so that when the Master shall call us home that each one may be prepared to meet Him with joy and gladness, at the marriage supper of the Lamb in His heavenly kingdom.

And now brethren, in the providence of God, we have come to the last meeting, in which it will be our privilege for all, to meet together as members of Mercersburg Classis. The Synod of the Potomac has listened to our overture, and granted our request; and while our paths lie in different directions, and our labor in the Church Militant is to be performed in different localities and judicatories; yet let us not forget that we are brethren still; that we profess one Lord, one faith, one baptism, one hope, and one God and Father of all. And, while the daughter as she leaves the dear old home in which she has lived and labored these years, and speaks an affec-

tionate good-by to the mother; may the mother's parting benediction be a GOD BLESS YOU.

And now while all here present will never meet again in the Church Militant as a Classis, let us continue to be zealous and active in the work of the Master, and in the defense of that gospel which shall make us free. Let us then, here and now, pledge ourselves anew upon the altar of the gospel, to His blessed service and cause, whose ambassadors we are, and being faithful and true in the work committed to our hands, He will be faithful and true to us. Let us therefore pray the Great Shepherd of the sheep to so instruct us and guide us, that, by His grace given unto us, we may be able to lead our flocks to green pastures, and beside still waters; and that finally when our labors on the earth are finished—and our toils and cares are over and past—that He will administer unto us, each one, as shepherds and flocks, an abundant entrance into the mansions of the blest, at His right hand forever.

"And now unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

Respectfully submitted,  
J. DAVID MILLER, *Chairman.*

For the Messenger.  
GETTYSBURG CLASSIS.

Gettysburg Classis opened its first annual meeting in the pleasant village of New Oxford, Adams Co., Pa., May 24th, 1883. Rev. H. Hilbish was chosen President, Rev. D. N. Dittmar, Corresponding Secretary, and Elder H. J. Myers, Treasurer. Rev. W. H. Zieber is Stated Clerk. The business of the Classis was transacted with dispatch and harmony.

Two pastoral relations were dissolved, that holding between Rev. A. J. Heller and the Conowago charge, and that between Rev. M. Kieffer, D. D., and the Gettysburg charge. The first named brother has accepted a call to labor in the bounds of Maryland Classis. The other, after many years of service, retires from pastoral work.

A committee was appointed to superintend the organization of a second congregation in the town of Hanover, York Co., to meet the wants of those who desire German services. A new congregation will soon be organized at Spring Grove, York Co., where a church, exclusively Reformed, is now in course of erection. The Jefferson congregation, York Co., is also engaged in building a house of worship for its own exclusive use. It is anticipated that in the near future several new charges will be organized within the territory of Classis.

This young Classis begins its career with a spirit that promises well for the future. All the assessments made one year ago upon the several charges for contingent and charitable purposes were promptly and fully met. And all the apportionments made upon Classis by the Potomac Synod were adopted with the intention of paying them during the current Classis year.

Some statistics: Ministers, 11; Charges, 9; Congregations, 26; Members, 4013; Infant Baptisms, 232; Adult Baptisms, 28; Confirmed, 250; Received by Certificate, 69; Collected for Benevolent Objects, \$2390; Collected for Congregational Purposes, \$11,172. The increase in charitable contributions is notable.

Delegates to General Synod: *Primarii*, Revs. H. Hilbish and D. U. Wolf; *Elders*, H. Wirt and J. Forney. *Secundi*, Revs. D. N. Dittmar and S. F. Lawry; *Elders*, J. Bucher and B. Sheely.

Judging from the intention expressed by the brethren, this Classis will be well represented next October at the annual meeting of the Potomac Synod, Newton, North Carolina.

The next annual meeting of Classis will be held at Spring Grove, York Co., on the last Thursday of May, 1884, at 7 P. M.

CLERK.

Those who are weary and heavy laden in any such sense, who are tired of the world, and of false teaching and long for the truth; they who have consciences burdened by a sense of sin, and are ready to hear glad tidings or good news. Only to such can it give rest. Rest is what such want, and He can give it to them and will. It is rest to the soul. This you shall find in your experience—the peace that flows from free forgiveness, and a sense of justification through Christ. So that in Him, finding Him—men shall have rest.—*Jacobus.*

## Family Reading.

### AMEN.

I cannot say,  
Beneath the pressure of life's cares to-day,  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If Him it please.

I cannot feel  
That all is well, when darkening clouds conceal  
The shining sun;  
But then, I know  
He lives and loves; and say, since it is so  
Thy will be done.

I cannot speak  
In happy tones; the tear-drops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek,  
Until made glad.

I do not see  
Why God should e'en permit some things to be,  
When He is love;  
But I can see,  
Tho' often dimly through the mystery,  
His hand above!

I do not know  
Where falls the seed that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below,  
Sometime, somewhere!

I do not look  
Upon the present, nor in Nature's book,  
To read my fate;  
But I do look  
For promised blessings in God's Holy book,  
And, I can wait

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been,"  
And try to still  
Each rising murmur, and to God's sweet will  
Respond, "Amen!"

—Words of Life.

### AN INCIDENT OF LIFE IN EDINBURGH.

One day as I was walking in one of the suburbs of Edinburgh, in the latter part of the month of May, I was overtaken by one of those sudden showers so familiar to the inhabitants of this "weeping clime." It proving a rather heavy one, and finding myself opposite the partly open door of a cottage, it occurred to me to step in and ask shelter until it should subside.

As I entered I was met by an aged woman, plainly but neatly attired, who kindly welcomed and gave me a seat. She then turned again to the open door, and with a saddened, dreamy expression of face, stood silently observing the scene before her. It was a pleasant one. Just across the road, opposite the cottage, was an orchard of apple and cherry trees, now in bloom; beyond them stretched undulating fields of grain, with here and there a country seat; the whole prospect bounded by the misty outlines of the Braid and Pentland hills; and all the more beautiful that the sun was still shining, transforming the rain-drops into a shower of falling gems.

For some time not a word was spoken. At length, as if half recovering herself, she turned to me and said—a tear-drop in her eye—"It is just thirty years, to-day, since we first came to this house." "That seems a long time," I replied. "Yes," said she, "and all that time we have lived here together; till last fall the gude man died. Oh! he was a gude man, and I miss him so; but I won't be long behind him." The corner of her checked apron served to wipe away the fast coming tears. What a volume those words revealed! For thirty years they had together watched the apple-blossoms come and go; for as many harvests they had seen the golden grain reaped, and the ripe fruits gathered, and for as many winters the bleak winds of this northern clime had wailed and shrieked around the cottage home, vainly seeking entrance to the cosy fireside. All these years, but one! Now she stood alone. The good man was gone from her side, and a shadow had fallen upon her spirit, which would have been a cloud of deepest blackness, but that a light from the future penetrated its gloom. The sorrowful face was also a meek and chastened one. For the first time, in that long series of years, she watched without him the unfoldings of the beautiful spring, but it evidently only served to remind her of the "better country," with its fadeless flowers, where she, too, soon hoped to be. I was wondering if she were quite alone, and felt relieved after a little, when a neat-looking woman, of some thirty years, entered the room, whom I found to be her daughter.

It was pleasant to see how tenderly she led the cherished mother to her accustomed seat in the old arm-chair, and put the low-cushioned stool for her feet. These two were now the only occupants of the cottage, which, though small and plainly furnished, had the neatness and order which gave the whole an air of comfort. There were no books but a well-worn Bible, and some half-dozen old volumes, all of religious character. I learned that other children had, at different ages, been carried from beneath this roof to the grave, several times shadowing the home with sorrow; but the heaviest grief was when the gude old man, the kind Christian husband and father, had been taken from the little household. "The memory of the just is blest." Yet there was a quiet, holy peace in the humble home;

for Jesus abode there, and both mother and daughter seemed to have a realizing sense of His presence and loving care. Their few books were enough. They had taught them the way of life, had brought to them so much of true peace and comfort as this world can afford, and the blessed hope of the world beyond.

Are there not often showy and well-filled libraries in homes where the true secret of happiness remains unknown? There in a quiet corner by the hearth—for the cool winds still rendered a little fire necessary—sat the good woman, placid, thoughtfully looking through the window—its white muslin curtain drawn aside—out upon the lovely scene, which seemed so intimately associated with the past.

The daughter understood, and with unobtrusive ease saw that there should be no obstruction to the view. Indeed, when an allusion was made to the loveliness without, her face glowed with pleasure as she exclaimed, "Oh! it is beautiful; spring is beautiful!"

The works of the benevolent Creator find not their only appreciation among those of cultured minds and tastes. Many a heart in humble life swells with grateful pleasure in their contemplation, and volumes of poetry, unwritten—undefined, indeed—often fill the secret chambers of the soul.

Pleasant thoughts floated through my mind. There was the book of nature so richly spread around them. There on the little table lay the Book of Life—in having both, in appreciating both, how rich, how exalted, in their holy station!

It was pleasant to linger there, and it was some time after the shower had ceased, before I arose, and shaking hands with my new friends, bade them farewell, until perhaps, we should meet in the eternal world. But I went forth with a grateful heart that a kind Providence had sent me there to learn lessons of patience, faith and resignation.—*L. W. P., S. W. Presbyterian.*

### THE OUTER HEBRIDES.

One mile from Mingalay lies South Bernera, the southernmost of the isles, a bold mass of gneiss, about a mile in length and half a mile in width, sloping gradually downward toward the east, but presenting to the western waves a precipitous front of about seven hundred feet in height, crowned with a magnificent lighthouse of granite and iron, such as may defy the wildest storm and warn all mariners to keep as far as possible from this deadly coast. It is said that this blessed light can be discerned at a distance of upward of thirty miles, but practically the height of the crag on which it has been placed is found to be a disadvantage, as its light is often shrouded in mist, while all is clear below.

Lonely, indeed, is the lot of the men in charge of this beacon light, left to their own resources on this uttermost isle, their only communication with the outer world being when, twice a year, the light-house stores are brought by a steamer, which can only lie to for a few hours, for there is no manner of anchorage, and the only possible landing-place is a shelving ledge of rock, on which he who would go ashore must spring at the moment when his boat rises on the crest of a wave, and then make the best of his way to the summit by scrambling up a slippery shelving rock.

Once a year, too, a priest from Barra comes here to visit his little flock, numbering about two score—a fine, hearty, self-reliant race. Their isle supplies pasture for cows and goats, so they have the blessing of good milk; otherwise the seabirds who congregate on the cliffs—puffins and auks, guillemots and kittiwakes—supply their larder with fresh meat in summer and salt meat for winter use; also with oil for their lamps and feathers for bedding. When fishing is possible, the boats go off to wrest a harvest from the sea—cuddies, haddock, herring, flounders, lythe and sythe, rock-codlings, and skate. Eels they will not touch, but dog-fish are welcome, and are salted and dried for winter store.

In the spring time thousands of eggs are taken by bold cragsmen, who venture and sometimes sacrifice their lives in this quest.—*All the Year Round.*

### CHILDHOOD OF JESUS.

Just as the plant does not open to the sun till it has cast its roots into the soil to a depth not measured by the eye, so Jesus, by secret and intense prayer, drew the sap and life of His soul from the very bosom of God. Some favoring circumstance was all that was needed to strike from Him, before the eyes of all, the spark divine. This was afforded by the journey to Jerusalem to celebrate the Passover feast, at the age when the young Jews began to take part publicly in the religious life of their people. This solemn visit to the Temple filled the soul of Jesus with emotion not to be described; under the symbols He beheld the divine realities. He felt Himself truly in the house of God, and perhaps for the first time became fully conscious of the greatness of His mission; He comprehended that He would be called to fulfill those solemn types. When His mother, grieved at His tarrying behind, addressed Him in words of tender reproach, He gave that deep and mysterious reply, "How was it that ye sought Me? Wist ye not that I must be about My Father's business?"

His precocious wisdom had been already revealed in an interview with the doctors of the Temple; His questions showed such richness of thought and feeling, that the

illustrious masters were themselves confounded. The questions of a child are often more embarrassing, by their artless depth, than the arguments of the most consummate dialectician. They go straight to the truth by the royal road of simplicity. There was not a white-headed Rabbi in the schools of the law who could meet the questions of this child of Nazareth. This scene in the Temple was of great moment in the development of Jesus, by revealing Him to Himself. The next eighteen years He passed in the most complete obscurity. We may not seek to penetrate their mystery; it is enough for us to know that they prepared Him in solitude for His great mission. He spent them in prayer and a holy life.—*Dr. E. D. Pressensé.*

### THE LIGHT-HOUSE.

High o'er the black-backed Skerries and far  
To the westward hills and the eastward sea,  
I shift my light like a twinkling star,  
With ever a star's sweet constancy.

They wait for me when the night comes down,  
And the slow sun falls in his death divine.  
Then braving the black night's gathering frown,  
With ruby and diamond blaze—I shine!

There is war at my feet where the black rocks  
break,  
The thunderous snows of the rising sea;  
There is peace above when the stars are awake,  
Keeping their night-long watch with me.

I care not a jot for the roar of the surge,  
The wrath is the sea's—the victory mine!  
As over its breadth to the farthest verge,  
Unwavering and untired—I shine!

First on my brow comes the pearly light,  
Dimming my lamp in the new-born day,  
One long, last look to left and right,  
And I rest from my toil—for the broad sea-way

Grows bright with the smile and blush of the sky,  
All incandescent and opaline.  
I rest—but the loveliest day will die—  
Again in its last wan shadows—I shine!

When the night is black, and the wind is loud,  
And the danger is hidden, and peril abroad,  
The seaman leaps on the awaying shroud;  
His eye is on me, and his hope in God!

Alone, in the darkness, my blood-red eye  
Meets his, and he hauls his groping line.  
"A point to nor'ard!" I hear him cry,  
He goes with a blessing, and still—I shine!

While standing alone in the summer sun  
Sometimes I have visions and dreams of my  
own,  
Of long-life voyages just begun,  
And rocks unnoticed, and shoals unknown;  
And I would that men and women would mark  
The duty done by this lamp of mine;  
For many a life is lost in the dark,  
And few on earth are the lights that shine!

—Good Words.

### THE SHOE EXHIBITION.

Visitors to Paris, says the *Pall Mall Gazette*, who are well acquainted with its permanent lions, will find many new sources of interest and amusement in the temporary exhibitions now open. One of the most interesting is the Shoe Exhibition at Cluny. One learns at it that in the early ages of the civilizations that have arisen, declined, and fallen the shoemaker aimed first of all at convenience. The barbarian chief who was obliged to rough it did not trouble himself about ornamental foot-gear. What he wanted was to protect his feet from thorns and sharp stones, and in doing this to secure to them the utmost possible amount of liberty. Bogtrotting Celts invented a buskin admirably adapted to moor, morass, and stony mountain. Water exuded from it directly the entire foot ceased to be immersed. Ventilation was also provided for. The Celtic buskin was tough and elastic, and could be easily replaced wherever there were untanned skins at hand. When the chieftain ceased to be a pedestrian, and went on horseback, his shoe became more ornate and less convenient. Absurdity could not be carried further than it was in the time of Charles the Mad. The foot-gear was thin, long, pointed, and turned up at the toe. Beaux and belles had the points of their shoes connected by chains or ribbons to their girdles. Ladies have been ever ready to patronize shoemakers prone to discard anatomical laws and indulge in freaks of fancy. An exception was Catherine de Medicis. She was very active in looking after gardens, walking, riding, and overlooking her architects. It is easy to understand in looking at the boots and shoes of the seventeenth century why the coach became an article of necessity to the grand seigneur and the Court lady. The heels were very high and the boot cumbersome. Moliere kept to the square-toed shoes fastened with a lace on the instep, which the bourgeois of Paris had worn for nearly a century and a half. He was shod pretty much as an English Puritan, and was able to rove through France without needing the assistance of a chiropodist. In the reign of Louis Quinze pedestrian exercise, except on the flat, hard terraces of Versailles, became impossible. The extremity of the heel was placed under the sole of the foot, and the whole weight of the body was thrown upon the great toe. Mme. de Pompadour wore Asiatic slippers in the house, but she sacrificed to the fashion when she appeared at Court. Marie Antoinette's heels were lower, but the toe of her shoe formed a sharp point. She was glad, at her rustic Trianon parties, to lean on the crooked staff of a shepherdess or on the arm of a courtier. There are shoes at the exhibition said to have been worn by

her and the Princesse de Lamballe. If they were only manufactured to be looked at they would have been charming. The workmanship, so far as stitching and embroidery goes, is perfect. But the feet must have been dreadfully squeezed in them. Marie Antoinette, according to tradition, had a superb gait. Chroniclers of her time likened her to a goddess borne along on clouds. As she was brought up in a simple German way, and taught early to dance ballets, she may have been, relatively to the dames about her, graceful in her movements when she walked. The ankles of the Duchesse de Berri went in, and deformed her shoes. Her kinswoman, the Empress Marie Louise, had the same defect. The ladies of the Bonaparte family had remarkably small and well shaped feet, and wore their shoes straight.

The Revolution swept away high heels and pointed toes, convenience being greatly thought of. As stupendous dramas were being played in the streets, there was demand for easy fitting shoes, which would enable their wearers to rush about in search of exciting spectacles. Ladies' boots and shoes altered little from the beginning of the century to the last half of the Second Empire, when there was a revival of the Louis Quinze chaussure. But for twenty-two years gentlemen imitated military heroes. Small-clothes, stockings, and shoes came in with the Bourbons, who brought them from England. A light, elegant, and convenient boot was patronized by the dandies of Louis Philippe's reign. They danced a great deal and were fond of those light fantastic steps which went by the names of entre-chats and ailes de pigeon. A pointed shoe was introduced (for gentlemen's wear) as the Second Empire was declining, and has held its own against an attempted revival of square toes of the Moliere cut. Perhaps this is the reason why dancing has become rather a fatigue-duty to ball room exquisites than an amusement. The Germans are the most dancing nation in Europe, and they have the best shoemakers.

### PREPARE NOW FOR NEXT CHRISTMAS.

Rather early to talk about Christmas you will think. It is so, and it is purposely early. Next winter, whether you are helping to decorate the church, or the school-room, or are putting up Christmas green at home, you will say: "I wish this did not all look so dark and heavy. How a few bright flowers would lighten it up. I wish I had some of those pretty everlasting-flowers." The way to have everlasting-flowers next Christmas is to sow the seeds now. There are a number of different kinds, and they are only known by their botanical names. The most delicate of all are the Rhodanthes, from Australia, but they are better fitted for making up into fine bouquets, than for Christmas work. The most useful for this are the Helichrysums, as their flowers are large and showy and of a variety of colors—white, rose, yellow, purple, and some have brownish shades. The seed can be had in distinct colors, though it is much cheaper to get the mixed seeds, if the seed man will be sure and put all colors in the mixture. Acroclium is another good everlasting, and gives the purest white and rose-colored flowers of all. There are several others which you will find described in the seed catalogues.—*Selected*

### Useful Hints and Recipes.

Have a zinc-covered shelf back of your kitchen stove placed conveniently high, upon which put unused lids, or the hot tea-kettle, or any other hot kitchen utensil.

How TO SERVE ICED TEA.—If you wish to have it perfect and without the least trace of bitter, put the tea in cold water hours before it is to be used; the delicate flavor of the tea and abundant strength will be extracted and there will not be a trace—if one's taste is the judge—of the tannic acid which renders tea so often disagreeable and undrinkable. You need not use more than the usual quantity of tea. If it is to be served at 1 o'clock meal, put it in water soon after breakfast, and ice a few minutes before serving. The best way is to have ice broken in the pitcher, and put one lump in each glass.

ANTS.—The small red ant is more easily driven away than the larger black ants. If it is desired to keep them away from any particular article, a good chalk mark drawn around it will keep them off; they will rarely cross a chalk mark. Some pieces of gum camphor scattered on shelves will drive them away; but the trouble is, if they are driven from one place, they go to another; therefore it is best to make thorough work of it, and kill them. To do this, after protecting the household articles as above, take a small plate and put in it a small quantity of lard; set the plate where the ants will find it; they will gather in large numbers in the plate, which once or twice a day may be set in a hot oven, and thus kill the ants, when the plate may be set again; in this way, they may all be destroyed; a sponge soaked in fat may be used in place of a plate, and when filled with ants dipped in hot water. Whatever ants may be found near the house should be destroyed by pouring hot water on them.

FLOOR SURFACES.—There are many ways of treating the floor surfaces of a room, either in part or entirely, so as to avoid the necessity of carpeting the whole surface. The cheapest way is to paint, say a margin of two or three feet wide, all around the room, in four or five coats of dark color, care being taken that the groundwork throughout is dark, so that scratches shall not show any light color under, and that sufficient time is allowed for each succeeding coat to dry and harden. Take care that the floors are painted before being sized, for if the size is used before paint or stain the surface will easily chip and become shabby. A square carpet or rug can then be pinned down over the centre space, and this can be easily taken up once a week and shaken, and the borders can be washed or cleaned every day. It is a good plan to have a strip about two inches wide on the floor painted the same color as that of the base board; then if, when changing carpets, the carpet will not come close to the wall, the little space left will not be so unsightly nor as noticeable.

## Youth's Department.

## THE BRAVE MORNING-GLORY

In a dreary and desolate garden,  
Where the weeds in tangles grew,  
Where the scattered flowers through the lonely  
hours,  
No bee or bird word knew;

Where never a soft wind's whisper  
Brought a tale of joy or love,  
And the sun forgot to bless the spot  
With kisses from above;

A brave little Morning-glory  
Sprang up from the gloomy ground,  
With a quiet surprise she opened her eyes  
And gazed on the scene around.

Blushing for shame at the wretched place,  
A brambly rose stood near;  
While the violets bright hid away from sight,  
And the lily grew white with fear.

And so close to the Morning-glory  
That her leaves in its branches caught,  
Was a weed so high that it touched the sky,  
The little stranger thought.

"Tis a sorry welcome we give you here,"  
Said the brambly rose in scorn,  
"Ere you've lived a day in this lonely way,  
You will wish you were never born."

"For aspirations as high as yours  
No drearier place could be found.  
No trellis here will be made, 'tis clear;  
You must crawl about on the ground."

"Very well," said the Morning-glory;  
Of your pity I have no need;  
I know if I try I can climb as high  
As my neighbor, the ugly weed."

So around the sturdy stalk of the weed  
She wound her slender form,  
And upward each day pushed on her way,  
Through sunshine and through storm,  
Till she reached the top of the monstrous weed,  
And gazed o'er the garden wall,  
And was heard to say in her happy way,  
"Tis a very nice world after all."

There is many a dreary garden in life,  
Where the weeds grow thick and tall,  
Where the place is drear with little to cheer  
Within the garden wall;

Where a brave, true heart may rise above  
The dreariness inside,  
And beyond it all gaze over the wall  
Of selfishness and pride;

And find that in doing the best one can  
In answering duty's call,  
In striving each day in an upward way,  
The world seems nice after all.

Ada M. Simpson.

## HERBERT AINSLIE'S PERFECT PEACE.

By Mrs. Susan T. Perry.

"You will have to herd the cattle alone, to-day, Herbert," said Mr. Ainslie one morning to his little son. "I am going to the 'Corners,' and shall not be home until evening."

"All right, father," said Herbert; "I will do the best I can, and think I shall have no trouble."

The boy was soon mounted on the back of his horse, with his basket of lunch tied on to the side of his saddle. He was just about starting away from the house, when a sudden thought seemed to come to him.

"Mother!" he called, "come out here for a minute. I haven't kissed you good-bye. You know I am to be gone all day."

The mother came out of the house, and said, "I was afraid you had gone off and forgotten the good-bye kiss this time, my son."

"I should not have been very happy through the day if I had forgotten it," he said, stooping down from his high sitting-place and imprinting two or three hearty kisses upon his mother's upturned, smiling face.

The mother stood in the position, where he had left her, and watched her boy until he was out of sight.

There was a peculiar tenderness and sympathy between that mother and her boy. Only the year before, they had left their pleasant home and large circle of friends in the East, and had made themselves a new home on the plains of Western Kansas. Mrs. Ainslie was very discontented and lonely, and oftentimes so homesick that she felt as if she could never be reconciled to her new home. As she went back into the house that morning, the thought of her boy's love and devotion was very precious to her. "Were it not for Herbert, I could not stay here as contentedly as I do," she said to herself as she resumed her household duties.

The day was one of those oppressive hot days that are so frequent on those treeless Western plains during the Summer months. Herbert watched his cattle, riding about for hours, his face shaded from the intense heat of the sun by his broad-brimmed straw hat. After he had eaten his lunch, he noticed a storm gathering darkly in the west. It was coming with fearful rapidity. The thun-

der, the lightning, and the wind were already terrifying the lonely boy. It was plain to be seen that one of those terrible storms that come up so suddenly and do such destructive work, was coming. Herbert threw himself down upon the ground, and at first his little heart was full of fear. He thought of his dearly loved mother, and how anxious she would be about him, and how powerless she was to help him. His father had probably not returned from the "Corners." If his mother were alone, how frightened she would be. His mother was so timid in storms. Then he thought of his Father in heaven, and he prayed for help in the hour of danger. All at once he remembered a verse that he had heard his mother repeat oftentimes when the storms were very severe: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Herbert remembered how often he heard his mother whisper over the words "because he trusteth in Thee," and how quiet she became after she said them. "Mother trusted God," thought the little boy, "and I will trust Him." The storm grew worse; the wind swept over the place where the little boy lay, with terrible roars and mighty force; the lightnings flashed and the thunders sounded like the artillery of a battle; but Herbert felt that his Father in heaven would keep him. His little heart found a sweet peace in believing, and when the storm passed over, and he got up from the ground he said "I will trust my Father in heaven all my life long, and He heard my prayer and kept me from danger."

He had only gone a short distance on his homeward way, when he met his father coming to find him. He had returned from the "Corners" just before the storm. His mother stood in the door, watching for her boy, and when they clasped their arms around each other, neither for some moments spoke a word. Then the mother said:

"Were you not very much frightened, my dear child?"

"Yes, mother, I was at first; but when I laid down upon the ground, that verse which I have heard you say so often, came into my mind, 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.' I trusted, and the fear passed away, and I felt perfect peace. I knew you were praying for me too, dear mother, and that you would be very, very anxious about me; but I thought 'Mother will be saying that same verse too, and she will trust God for my safety.'"

When Herbert and his mother heard what destruction that storm had made all over the country, they felt that their prayers had indeed been heard, and that because they trusted their Father in heaven, He had kept them safely in the hour of danger.—*N. Y. Evangelist.*

## MAKING SHADOW PICTURES.

The three children—Mary, Phil, and little Dick—arrived at the school-house too soon. Mary had a bit of chalk in her hand; and, catching sight of her brother's shadow on the sunny wall, she exclaimed: "Stand still, Phil! I'm going to draw your picture!" Phil was a funny fellow, and put on a grand air, which made baby Dick laugh. Mary plodded over the dark outline, and had just finished, when other pupils began to ascend the hill and the school-bell rang.

The three children went into school; but several girls outside went up to Mary's drawing, and began whispering together.

When the lessons were over one of the girls said to Mary, "You've been drawing teacher on the school wall."

"Indeed, I haven't!" cried Mary. "I only drew my brother Phil!"

"It isn't much like him, then," said Kate, coolly; "and it is just the image of teacher's nose."

At this all the children laughed; and Mary, who liked her school-mistress, was ready to cry.

"What's the matter, Mary Barton?" asked an under-teacher.

"She's been drawing teacher, and she says it's her brother," eagerly shouted several.

The face certainly *did* resemble the school-mistress, and Mary saw every one disbelieved her. Phil drew near; and they all pointed to him, saying:

"Look at him! Is he like that?"

The dispute was high, when Phil said:

"You come here at twenty minutes to nine to-morrow, and I'll stand here, and you'll see—that is, if the sun shines enough to make my shadow."

Next morning the sun *did* shine, and

quite a party stood waiting for Mary, Phil and Dick.

Baby Dick gave a shout of delight as Phil's face fitted neatly into the chalk outline.

"Well, I never!" said the big girls, and they did not know their teacher was behind them until she said:

"Why did you disbelieve Mary?"

"Please, ma'am, it didn't look like Phil!" said one girl in a low voice.

"No; but you should not have doubted the word of a truthful girl for that. I did not hear till last night that you had thought Mary had drawn my picture on the wall, or I should not have waited till now to tell her that her word was enough for me."

Mary got rosy with pleasure, and her companions with vexation. Phil sauntered off to the boys' school, saying:

"I shouldn't try for being an artist, Mary, if I were you. I don't admire my picture much!"—*Christian at Work.*

## "I KNOW A THING OR TWO."

"My dear boy," said a father to his only son, "you are in bad company. The lads with whom you associate indulge in bad habits. They drink, smoke, swear, play cards, and visit theatres. They are not safe company for you. I beg you to quit their society."

"You needn't be afraid of me, father," replied the boy, laughing. "I guess I know a thing or two. I know how far to go and when to stop."

The lad left his father's house twirling his cane in his fingers and laughing at the "old man's notions."

A few years later and that lad, grown to manhood, stood at the bar of a court, before a jury which had just brought in a verdict of guilty against him for some crime in which he had been concerned. Before he was sentenced he addressed the court, and said among other things; "My downward course began in disobedience to my parents. I thought I knew as much of the world as my father did, and I spurned his advice; but so soon as I turned my back on my home, temptation came upon me like a drove of hyenas, and hurried me to ruin."

Mark that confession, ye boys who are beginning to be wiser than their parents! First step, and learn that disobedience is the mark step on the road to ruin. Don't take it!

## HABITS OF CALIFORNIA OSTRICHES.

The editor of the Anaheim (Cal.) Gazette has been viewing the ostriches on a ranch near Costa Station. He says: "The female lays an egg on alternate days to the number of fifteen, when, if permitted to sit, she considers her work done. If, however, her eggs are taken from her, she will lay thirty before she discovers the deception. And such eggs! The one showed us weighs three and a half pounds, and contains food sufficient to furnish a plentiful breakfast for four men. One would suppose that the flavor of such eggs would be unpleasantly pronounced. Such is not the case, however, the flavor not being as decided as that of duck-eggs. What school-boy has not read of the ostrich-egg, and of its being hatched in the hot sun of Africa's sunny shore? But this pretty legend, like many other cherished stories of the past, is all gammon. The chicks are brought forth in the good old way. The female sits on the eggs in the daytime, and the male assumes the duty at night, allowing the female to seek rest and recreation while he attends to the household duties. It must be noted here that the male is much more solicitous for his household than is the female. It not unfrequently happens that the latter prefers to gad about rather than take her turn at sitting, and on such occasions her lord and master administers to her a deserved chastisement by kicking her heartily around the paddock until she manifests proper contrition, and signifies her willingness to settle down on the eggs. There is a moral somewhere about this incident which, when found, make a note of it."

## JERRY'S NEW PANTALOONS.

When Jerry was six years old he began to go to school. Toward the end of the school term the teacher wished to have an exhibition. Jerry's mother found some verses beginning—

Twinkle, twinkle, little star,  
How I wonder what you are.

Jerry thought these verses were very nice, and with his mother's help he soon learned them.

She taught him how to make a bow, and to point up to the sky when he said "star,"

and to wave his hand over his head when he said, "Up above the world so high." After some practice, she thought he made these motions very prettily.

Jerry's best pair of pantaloons were old and patched. He must have a new pair to speak in; but the stores were far away, and money was very scarce. After searching for something to make them of, his mother used a large check apron she prized very much, and wore only on holidays.

Some of my little readers would have smiled if they had seen Jerry dressed in his long blue and white check pantaloons, check shirt, and heavy shoes. He thought he looked very fine. He could not help admiring himself; in fact, he thought too much about his new pantaloons.

On the evening of the exhibition the school-room was crowded. It had been dressed with wild flowers and grasses. A great many tallow candles burned in the bright tin candle-sticks. The children thought it looked very grand.

When it was Jerry's turn to speak he stepped boldly upon the stage, and made his bow. His father and mother leaned forward, so that they could see him better. Alas! his thoughts were on his new pantaloons so that he had forgotten all about "the little twinkling star." But he was not afraid, and after looking all around, he began in a loud, distinct voice: "I have got on a new pair of pantaloons."

Putting his hands into his pockets, he went on:

"My mother made them out of her new apron my Aunt Salina sent from New York, where you can buy l-o-o-s and l-o-o-s of nice things; for in New York they have g-r-e-a-t big stores. Some day I shall go there, for I think that new pantaloons are."

But he did not have time to tell what he thought. The teacher got upon the stage, and, to the relief of his parents, hurried him to a seat. The farmer lads had greatly enjoyed his speech, and, clapping their hands, gave a hurrah for "Jerry's new pantaloons."—*The Nursery.*

## A MAN.

By Sydney Dayre.

"Well, well! I am really as tall as Papa! I'm almost a man! Do you see? I don't have to tip-toe to look in his eyes. Would you have believed it of me?"

"Tis time for Mamma to be cutting my hair. I don't like to have it in curls. I don't want a feather to wear in my hat; it makes me look just like the girls."

"I want her to cut all my ruffles off, too; for men do not wear them at all. I want a stiff collar to wear on my neck, and a hat that is shiny and tall."

"And then, on my trousers I want her to sew some pieces of some kind of stuff, to make them reach farther than just to my knees."

They never are half long enough.

"And then they must give me a cane and a watch."

Dear me, but I'm going to be grand! And then I shall walk all alone in the street, with nobody holding my hand."

"Yes, yes; I am tired of having such clothes, just fit for a baby to wear; for see, I'm exactly as tall as Papa, When I climb up and stand in a chair."

Independent.

## "BEATING THE BOUNDS."

Once a year in certain London parishes a queer custom is observed. This is known as "beating the bounds." The boys of the parish "Union" or workhouse, clad in their corduroy trousers, blue jackets with brass buttons, and a very broad expanse of white collar, their faces glistening and radiant from a vigorous application of yellow soap and hard towel, march in double file around the boundary of the parish. They are headed by a pompous beadle of the genus Bumble, and each boy carries in his right hand a long peeled willow wand. In old London the parish lines were plainly marked by streets, or lanes, or alleys, but the march of modern improvement has frequently obliterated these, and not seldom some great palace of trade or line of industry stands half in one parish and half in the next. But Bumble and the boys laugh at such obstacles. The "bounds" must be traversed, so away they go, the beadle in front, the boys shrilly singing school songs, and with their wands smiting the walls they pass. First on one side of the street, then on the other, crossing the roadway diagonally, disappearing for a moment under a gloomy archway, winding around two sides of a moldering church-yard, deflecting from a straight path to skirt a pump, a milestone, or some other ancient landmark, and even

invading a business office, a bank, a shop whose walls happen to stand upon the dividing line. The ceremony over, the youngsters troop back to the "Union," where the London boy's regulation "treat" consisting of buns and milk, is dispensed. The origin of this old observance dates back many hundred of years, to the day when the 'prentice lads of the city were a formidable body, who played an active part in the petty disturbances of the time. Although these youths might be relied on to act as a unit in defense of their common liberties or privileges, conflicts between the apprentices of adjoining parishes were frequent, and quarter staff and single-stick were often wielded with fatal effect. Hence the lads of each parish were interested in keeping its boundary lines well defined, and they, it is said, inaugurated this quaint ceremony, which in modern days has been left to the work-house boys.

## BANANAS.

A little girl who has noticed the absence of seeds in bananas, wishes to know how the fruit is grown. From cuttings or shoots which first send up two leaves rolled tightly together until the green roll is two or three feet high, when the blades unfold. At the end of the nine months a purple bud appears in the centre, followed by yellow blossoms which mature to fruit, growing in bunches of several hundred. The plant dies down as soon as the fruit is formed, but the root stalk soon begins to send up new leaves again. Bananas are found in all tropical countries; a piece of ground of a size to grow enough wheat to feed one man will, if planted with bananas, raise fruit enough for twenty-five.—*Anon.*

## Pleasantries.

Tommy asked his mother if the school-teacher's ferule was a piece of the board of education.

The difference between a male flirt and a lamp cleaner lies in the fact that one is up to women tricks, and the other to trimmin' wicks.

*Mistress to new Cook:* "On Wednesdays and Saturdays I shall go to market with you." *New Cook:* "Very well, mum; but who's agoin' to carry the basket the other days?"

A new English book called "People I Have Met," is having quite a run. Its American counterpart will be entitled "People I Have Dodged; or, Those Whom I Saw Before Being Seen."

"Is your mistress in?" said a caller to the domestic. "She is, sir." "Is she engaged?" asked the caller. "Faith, she is more than that," was Bridget's prompt response. "She's married."

*Husband:* "I want to tell you some good news. I have just had my life insured." *Wife:* "Your life! That's just the way with you selfish men. You would never think of having my life insured."

A Minister, laboring in the mountain districts of Fayette county, West Virginia, gives the following conversation he had with a woman there recently:

"Is your husband at home?"

"No; he is coon-hunting. He killed two whopping big coons last Sunday."

"Does he fear the Lord?"

"I guess he does, 'cause he always takes his gun with him."

"Have you any Baptists around here?"

"I don't know if he has killed any, or not. You can go behind the house and look at the pile of hides, to see if you can find any of their skins."

"I see that you are living in the dark."

"Yes, but my husband is going to cut out a window soon."

Whalebone Howker arose in the interests of harmony. He had lately read no less than three different predictions as to when the world was coming to an end, and each one had a date of its own. While all were made in the interest of white folks, the six million of colored people in this land were more or less interested. They did not propose to hang around here after the world came to an end and all the white folks had pegged out. He wanted the Club to decide upon and set an official date, or to call a meeting of the prophets, and have them agree upon some particular date next fall, after the melon season was over, and everybody was behind on his house rent. The subject was referred to the Committee on Fisheries, with instructions to bring in a specific date most convenient to all.—*Lime Kiln Club Proceedings.*

# THE MESSENGER.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,  
REV. D. H. LADY,  
REV. D. VAN HORN, D. D., SYNDICAL EDITORS.

TO CORRESPONDENTS: Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, JUNE 13, 1883.

## THE SUPPLY OF MINISTERS.

A correspondent sends us a slip from the *Weekly Witness*, bearing upon the recognized paucity of gospel ministers, and suggesting the way in which they should be supplied. The question raised is a very grave one and there is some force in the arguments given, but it is weakened by the "I never rubbed my back against a college" spirit that pervades it. That we should have and must have more ministers is a fact that no one is disposed to deny; but the assertion that the problem is to be entirely solved by simply setting aside the "eight year" preparation in schools, and depending upon the Holy Spirit to instruct and animate men is entirely too bold.

With all the sense of pressing need for laborers to build the walls of Zion, the most earnest men are calling a halt upon the disposition to let every one daub them with untimely mortar. It is felt that to let things go in that way would only be a shirking of the responsibility—a bringing of future evil upon the church on the plea of present necessity.

Without doubt some of the best ministers in every branch of the church have not had the advantage of a full course of instruction, while others who have all the benefit of the schools have not proved to be very efficient; but there is nothing in this to justify the assertion that Latin and Greek only make men dry and pedantic, while blind zeal is presumptive evidence of the workings of God's Spirit. Although what are called educated men have not met expectations in some instances, the failure of those who have gone into the harvest with dull sickles has been much more frequent, and there is no use to go upon the presumption that good has preponderated on the side of lack of mental preparation. The successful men who have gone into the ministry with limited training in the schools have nearly always done so through necessity, and they are among the first to regret it, and to acknowledge how much better it would have been for them if their previous course of study had been full. They are always working to make up deficiencies, and would be the last persons to recommend others to enter the work with nothing but zeal to depend upon.

The plea that the original disciples of Christ had no preparation is idle. Our Saviour always took a natural basis for His work. He did not create bread for the famishing multitude, but increased the store at hand. He did not choose idiots for His apostles on the ground that common sense could be miraculously supplied. The fishermen of Galilee had been reared under the Jewish religion, and the especial training He gave them during three years was more than a Seminary course. There was a divine prearrangement in the talents and education of St. Paul, who was the chosen vessel to bear the word of life to the Gentiles; and it would be a folly to expect God to give men brains and inspire them with wisdom by miracle and without a natural basis, now. That is not the line on which God shows His Divine power.

Without abating one whit of the above—without yielding the advantages of proper culture and training, we are yet forced to recognize the fact that there is a great deal of talent and piety that might be utilized for the increase and strengthening of the ministry even though a full course of study cannot be pursued. May be God intends us to see that just now. There are sensible and educated elders and laymen so well versed in the faith and practical working of the church, that they might with little preparation be ordained to the ministry of the Word. And there are strong Christian characters—men tried in congregational duty, for whom a shorter course might be arranged to prepare them for Evangelical work. But this should be done with the greatest of care and always kept under the direction of the Church,

perhaps as Mr. Spurgeon has attempted to do it. The irresponsible self constituted Ministerial Bureaus, and Chautauqua schools of Theology that send men out on the go-as-you-please plan have already excited the fears of those who look to the future of the Church. And let it be remembered that however careful the Church may be in this matter, nothing can absolve her from the duty of seeking out the young and giving them careful training that her wants in time to come may be fully supplied.

The 400th anniversary of the birth of Ulrich Zwingli is to be celebrated by the Reformed churches of Switzerland on January 1, 1884. Whether anything will be done to mark the event in this country remains to be seen. The Reformed Churches never were tied to Zwingli or any other man, as our Lutheran friends have been tied to Martin Luther, but the Swiss Reformer was a grand hero and martyr, and we would like to see his true history brought out, especially in view of the fact that attempts have been made to cover him with odium.

Since the above was written action has been taken by the Philadelphia Classis, which will bring the subject before the Church.

A great deal of interest will centre at Lancaster next week. The programme will be found in the official notice of the "Commencement" exercises, printed on our fifth page. It will be seen, too, that arrangements have been made with the Rail Road for reduced fares. The attendance of the alumni and friends of the institutions promises to be quite large, and we hope everyone will have a good time, and come away devising liberal things for the schools upon which so much depends.

It will be seen from an item under the head of Religious Intelligence that a majority of the Swiss pastors belonging to the Synod of Basel, do not feel bound by the decision of that body which declares precedent baptism unnecessary to confirmation. The position they take is right.

## ACTS OF THE CLASSES.

There is a sacred and canonical book called "The Acts of the Apostles,"—but the "acts" are spoken of not as contemplated merely, but as having been actually performed. The recent acts of the Classes, many of them at least, are yet to be realized. What is most desirable now is, that one year hence a historian like St. Luke, "having had perfect understanding of all things from the very first," may be able to record every classical promise and resolution fulfilled to the letter.

During the past few weeks the fifty classes of our Church convened in annual sessions. In all of them matters of eternal interest to the souls of men were considered, earnestly discussed and acted upon. Fifty ecclesiastical bodies! all belonging to the same spiritual household—the Reformed Church in the United States—whose aims and hopes are one, as the body is one; these all engaged, nearly at the same time, in devising glorious and liberal things for Christ and His cause. Ministering spirits from the higher realms looked on with heavenly desire, and (why not believe it?) whispered the mind of the Spirit into the hearts of those sitting in council. The same Head of the Church, who presided at the first Synod of the apostles and elders at Jerusalem, was daily invoked, His blessing and guidance sought, by these fifty ecclesiastical assemblies.

Will the prayers be answered? Shall the acts done in council take root and grow, and an abundant pentecostal harvest be gathered in and reported a year hence? We can only answer: That will depend upon whether prayers and corresponding exertions shall form one act of service to God. Our prayers will be answered only on that condition. "Whatsoever we ask, we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight." 1 John 3: 22.

In this connection we would call attention to the fact that brethren sometimes forget important resolutions passed by Classis requiring their individual attention during the year. This ought not so to be. Every requirement of Classis should be faithfully remembered and carried out. Just twenty years ago the Classis of Mercersburg, in order to keep alive the remembrance of her acts, published a large number of her Minutes for distribution among the ministers and elders. For no good reason that we could see this admirable plan was discontinued. It had been

suggested by the fact that members of Classis had forgotten quite a number of their previous obligations. We distinctly remember how some chairmen of special committees, appointed the year previous, when called upon to report looked unutterable things, having quite forgotten all about it. By all means, every minister and delegated elder should be perfectly familiar with the proceedings and acts of the judicatory with which he holds such close and intimate connection. If this matter of vital importance were properly regarded by every member of our fifty classes the annual results would be glorious.

## LAMPS FOR CHURCHES.

A. J. Weidner, the well-known and extensive lamp and chandelier dealer of No. 26 South Second Street, Philadelphia, offers to donate a good, substantial set of lamps to any Church upon evidence of their being unable to pay for the same. All he requires in return is, that the Church so helped shall acknowledge the benefit conferred through the MESSENGER. The offer is limited to Churches located in the Middle States. Mr. Weidner hopes that his liberal offer may not be abused by people claiming his generosity who are able to pay and thus defeat the claims of the worthy. He will sell to Churches wishing to purchase at as low a figure as the same can be bought for elsewhere. Books of patterns and price-list will be furnished free of charge on application to him.

A note from North Carolina says, Dr. E. V. Gerhart's visit to that State has been highly appreciated by our people. He preached acceptably to a large congregation in the historic "Brick Church," Guilford charge, on the 3d inst., and left for home the next day, bearing with him the good wishes and prayers of many friends made during his sojourn.

We acknowledge a copy of the "Announcements" for Commencement Exercises at the Greensburg Seminary, and are sorry that we cannot accept the invitation to be present. The Baccalaureate sermon will be preached on Sunday evening, the 17th. The public examinations and musical entertainment will take place on Tuesday, 19th, and the Commencement proper on Wednesday, 20th.

We find in the *School Journal* for June a fine article from Rev. Calvin S. Gerhard on the Relation of Religion to the Common Schools, copied from *The Reformed Quarterly Review*. The article is able, and shows that the writer is a man of broad culture and is able to apprehend the situation of the public school system of this country. Mr. Gerhard is one of the rising young men of our Church.

Dr. Lewis H. Steiner is to deliver the address before the Delta Phi society of Delaware College at Newark, Delaware, on the 18th inst.

Rev. H. K. Binkley reports twenty new subscribers for the MESSENGER and two for the *Hausefreund* in the Berrysburg charge, Dauphin county. Rev. S. Kuhn is the efficient pastor.

## Communications.

### COMMUNION AT TULPEHOCKEN, PA.

The spring communion services of the congregation worshipping in what is known as Tulpehocken church, near the line of Berks and Lebanon counties, were of a peculiarly impressive and spiritually refreshing character. The Rev. C. H. Leinbach, D. D., has been the spiritual adviser of the congregations composing this charge for the past 19 years; but it now appears as though the Lord intended to grant His aged servant a short rest from his labors before calling him home. He preached his last sermon on the 14th of last January; since which time illness has prevented him from attending to the ministrations of the sanctuary. During the winter and early spring he was obliged to keep in doors, though for a large part of the time he was able to move about the house. It was the hope of his people, as well as the aged pastor himself, that after the return of warm weather he would be able to leave the house, and possibly also resume his pastoral duties. It was largely this hope that caused the communion services to be postponed to so late a day. Part of this hope was realized. The venerable doctor was able to be present at all services connected with the celebration of the Lord's Supper, but he is so feeble as to render his taking part in the services well nigh impossible.

Shortly before being taken ill, Dr. Leinbach organized a catechetical class of 36 young persons. On account of the pastor's illness, the class was, for the remainder of the time, under the instruction of his nephew, the Rev. Thomas C. Leinbach, of Womelsdorf, Pa. The services which led to the writing of these lines commenced on the afternoon of Friday, June 1. At that time was held a public examination of the catechetical class, which passed off in a very creditable manner, and spoke well both for the class and their instructor. A large proportion of the questions in the Heidelberg Catechism were quoted verbatim by the class in

the presence of the assembled congregation. After very many of the answers a suitable hymn was repeated from memory. Then followed a large number of historical and general questions that again covered the entire ground of the catechism. These questions also were answered promptly and well. A brother, who has been in the ministry for many years, said he never heard a class pass a better examination in the catechism. All these exercises were in the English language, as the entire class studied the catechism in that language. After the examination, the class and congregation were addressed in very appropriate words by Rev. A. S. Leinbach, of Reading.

On Saturday afternoon confirmation and preparatory services took place. The sermon on this occasion was preached by the Rev. T. C. Leinbach, in the German language, from the words "Be filled with the Spirit," as found in Eph. 5: 18. The writer never witnessed a more solemn and touching confirmation. The services were conducted according to the Order of Worship, in the English language, by the Rev. T. C. Leinbach. As this brother laid his hands, in the solemn ordinance of confirmation, on the heads of the catechumens, the venerable pastor followed him with tottering steps and laid his thin and trembling hands upon the head of each one, invoking the Lord's blessing upon each of the newly confirmed members. The deep solemnity of the occasion was felt by all, and it was altogether a scene not likely to be soon forgotten by any one present. The emblemed pastor then addressed the newly admitted church members in a few fitting chosen words, but his physical strength has been so reduced that his voice was scarcely audible to one sitting about the middle of the church.

The admissions were, 8 by certificate and 36 by confirmation; one of them head of a family; two of them were baptized by the pastor before being confirmed—a total increase of 44.

On Sunday morning, June 3, the holy communion was celebrated. On this occasion the Rev. S. A. Leinbach, of Coplay, Pa., preached in the German language from the words "Be ye holy," 1 Peter 1: 15; and the Rev. J. Calvin Leinbach of Riegelsville, Pa., son of the aged pastor, preached in the English language from the words, "With desire I have desired to eat this passover with you," Luke 22: 15. The Rev. E. E. Hiester, who has been chosen assistant pastor of this charge, was also present and assisted in the services. The number of communicants was exactly 400.

At these various services several collections were lifted. The amount contributed for missionary and benevolent purposes was \$124; and the amount collected for the congregation was \$25—a total of \$149. This was pronounced the largest collection ever lifted in the congregation. Let us hope that the spirit of liberality is growing in other parts of our Reformed Zion, as it evidently is in this particular congregation.

The whole of these very solemn services concluded with the baptism of a child three and a half years old, who handed over to the venerable pastor \$2, which he laid on the altar as his (the child's) gift for the Lord's cause.

We cannot close without requesting the friends of Dr. Leinbach to unite in supplicating the throne of grace that the Saviour to whom he led so many others to look for comfort under similar circumstances, may now be especially near to him and to the several members of his family, and that to comfort and to bless; and that as the sun of his earthly life seems to be slowly sinking beneath the horizon, so may the Sun of Righteousness continually grow brighter and brighter until it reaches the resplendent glories of the perfect day, where there shall be no night, no sickness, no pain, no sorrow forevermore.

G. A. Z.

Womelsdorf, Pa., June 6, 1883.

## CLASSIS OF LEBANON.

Classis met in the Trinity Reformed church at Tamaqua, Schuylkill county, Pa., May 24, 1883. The retiring president, Rev. A. R. Bartholomew, preached the opening sermon from Mark 6: 30, 31. There were present, 28 clerical and 25 lay members. The following officers were elected: President: Rev. L. D. Steckel. Treasurer: T. S. Johnston, D. D. Cor. Secretary: Rev. J. A. Reber.

On Friday evening an interesting missionary meeting was held at which addresses were made by Revs. H. Mosser, J. H. Steinmetz, E. E. Higbee, D. D., and Theo. Appel, D. D. The resolution in reference to the scarcity of ministers is to be read from the pulpits with remarks urging young men to enter the ministry. Subscription towards the Olevianus monument is to be left optional with the congregations.

In connection with the Sunday-school conventions, missionary meetings are to be held. Inasmuch as in some sections of the Classis, Sunday-school celebrations are held on Sundays, the following resolutions were adopted denouncing the same:

WHEREAS, The attention of Classis has been called to the fact that in some localities certain Sunday-schools not under the care or direction of our church have been in the habit of holding, so called, picnics on the Lord's day, whereby its sanctity is desecrated, oftentimes in a gross and beastly way. Therefore,

Resolved, That it is with sincere grief we hear that certain irresponsible Sunday-schools continue in such a wicked course of conduct from year to year.

Resolved, That it affords us great pleasure to learn that our ministers have exerted their influence to bring about a better state of things.

Resolved, That we enjoin it upon all our ministers to persevere in their efforts in the pulpit and in a private way, to educate the moral sense of the public, so that the general public opinion may be aroused to such a proper pitch of indignation as to render the repetition of such Sabbath desecration impossible.

Resolved, That through our ministers, our various consistories be directed to pass resolutions condemning the practice of holding these classes of picnics on the Lord's day or any other day, and show the difference between proper Sunday-school celebrations and such scandalous gatherings, and that we lay it to heart and conscience of parents, that they may use their authority delegated to them by God Himself, and prevent their children from frequenting such scandalous gatherings.

Resolved, That Classis directs the attention of all its ministers and people to a fuller deliverance as given by this body four years ago, which is as follows:

WHEREAS, The observance of the Christian Sabbath is of essential importance to the maintenance and progress of Christianity, social order and happiness, therefore,

Resolved, That this Classis earnestly disapproves of our members attending Sunday-school picnics and camp-meetings held on the Lord's day, and also of the laying of corner-stones, the consecration of churches and organs on the Sabbath, in communities where such services occasion the desecration of the sacred day, as well as of all social visiting, by which church members not only remain from the house of God themselves, but also prevent others from attending.

Resolved, That it be earnestly enjoined on all ministers, consistories, and members to discountenance all these and every other form of Sabbath desecration.

Resolved, That it be earnestly recommended to

all our ministers to preach as soon as practicable, and in all their congregations, a sermon on the proper observance of the Christian Sabbath.

Rev. J. W. Steinmetz was re-elected associate editor of the *Hausefreund*.

Resolutions of sympathy were passed for those brethren who were unable to attend on account of sickness.

Having passed the usual examination, Geo. W. Gerhard, George Stibitz and A. J. Weber were licensed to preach the Gospel. The congregations were instructed to lift a collection for the relief of the Seminary.

Dismissed:—Rev. J. H. Schlappig to East Pa. Classis, Rev. D. M. Christman to Tiffin Classis, Rev. George B. Russell, D. D., to Mercersburg Classis, Rev. J. G. Neff to East Pa. Classis, A. J. Weber to Maryland Classis.

The dismissal of Rev. P. A. Hoffman from Goshenhoppen Classis was not accepted, and a complaint sent to Synod of the action of said Classis.

The following persons were elected delegates to General Synod:

Revs. B. Bausman, D. D., T. S. Johnston, D. D., H. A. Keiser, F. W. Kremer, D. D., primarii; Revs. J. W. Steinmetz, T. C. Leinbach, J. O. Johnston, M. L. Fritch, secundi.

Elders Lewis Kraemer, Daniel Schepp, Isaac Kalbach, Peter Burke, primarii; Elders P. S. Greenawald, H. S. Kern, J. M. Smith, Levi Wagner, secundi.

Delegates to District Synod:

Revs. A. S. Leinbach, C. F. McCauley, D. D., P. Y. Schellley, H. Mosser, J. J. Fisher, J. W. Steinmetz, W. Donat, primarii; L. D. Steckel, H. Leisse, J. E. Hiester, D. D., R. S. Appel, T. C. Leinbach, A. J. Bachman, E. E. Hiester, secundi.

Elders P. S. Greenawald, Ed. Pfeifer, H. R. Snyder, John Smith, S. Withers, Jacob Shoemaker, John B. Moore, primarii; Elders Levi K. Derr, Solomon Hartman, Levi M. Wagner, H. S. Kern, H. W. Hilschman, Levi Grill, Israel Stamp, secundi.

Trustees of Classis: Lewis Kraemer, and Joseph Leuberg.

Palatine College. In case of the division of Classis, the Board of this institution is to be elected from the present territory. The Board is also to be elected by Classis. Permission is given to the Board to issue \$100 bonds bearing interest at 4 per cent., to amount of indebtedness; these to be redeemed as soon as the financial condition of the college shall justify. The college is recommended to the patronage of the church.

The cause of Home and Foreign Missions is recommended to the prayerful consideration of the church, sermons are to be preached on it, collections to be taken and societies organized, for the furtherance of the work. As a help to this great work the "Missionary Herald" is recommended to the people.

C. E. Spayd was received as a beneficiary and Geo. Zellers as a student of the ministry, under care of Classis. Revs. J. H. Hartman, and I. E. Graeff, of Lehigh Classis, and Rev. J. P. Moore, missionary to Japan, were received as advisory members.

Reconstruction report: (1) St. Clair to be supplied from Pottsville. (2) Rev. A. J. Bachman to supply Bismark. (3) Mohrsville is added to St. Michael's and the charge declared vacant. (4) Epler's and Bern are added to Leesport, and declared vacant (the pastor is to reside in Leesport). (5) Rev. A. S. Leinbach to retain Hinterschitz's. (6) Rev. J. W. Steinmetz to retain Kissinger's. (7) Rev. F. W. Dechant to supply Minersville.

Bethany Orphans' Home, at Womelsdorf, was selected as the place for the next annual meeting of Classis.

C. S.

## ALLEGHENY CLASSIS.

Allegheny Classis met in 12th annual session in Trinity Reformed church, Wilkinsburg, Pa., on the evening of May 23d, 1883, at 8 o'clock. The opening sermon was preached by the retiring president, Rev. C. Gumbert, from the Gospel according to St. John 18: 37.

The officers of Classis for the ensuing year are Rev. H. D. Darbaker, president; Rev. J. May, corresponding secretary; Elder T. J. Craig, treasurer, and Rev. J. W. Knappenberger, stated clerk.

There was a very good attendance on the part of the ministers and elders, and the sessions of Classis were pleasant and profitable.

The following resolution in regard to THE MESSENGER was passed:

Resolved, That we hereby commend to the liberality of our people, the plan of life subscription for the MESSENGER, and that we will give the Agent of the Board our cordial co-operation. Rev. F. C. Prugh was appointed a committee to visit the Henshaw charge and urge them to give their pastor a better support.

In regard to the proposed changes in our practical government, Classis declares herself in favor of annual sessions of the General Synod, and opposed to the election of delegates by Synods, instead of Classis, and the concentration of church work on Boards appointed by the General Synod.

Elder T. J. Craig and Rev. J. H. Prugh were appointed to defend the action of Classis before Pittsburg Synod in case of the appeal of Rev. T. A. Edmunds.

Delegates to the next General Synod. Ministers, J. H. Prugh, primarius; T. F. Stauffer, secundus. Elders, T. J. Craig, primarius, H. Biehl, secundus.

Classis adopted all the recommendations of the Pittsburg Synod in regard to patronizing the periodicals published by the Board of Publication of Reformed Church. Rev. A. D. Darbaker reported to Classis that under the direction of the Board of Missions and in harmony with the instruction of Classis last year, he had organized two congregations within the bounds of this Classis—one at Turtle Creek, and the other at McKeesport. These were constituted the McKeesport charge, and thus enrolled. As no report was received from the beneficiary students, Wingerth and Swift, and as they have been engaged in secular business since their graduation from college, these facts were referred to the Board of Beneficiary Education to take such action as they deem best. Rev. P. C. Prugh, superintendent of St. Paul's Orphan Home, Butler, Pa., reported the Home as being in a very flourishing condition.

St. Paul's Church, Sugar Creek charge, was fixed as the place for the next annual meeting of Classis, and the last Wednesday evening of May, 1884, at 7:30 o'clock, as the time.

Classis voted its sincere thanks to the members of Trinity Reformed Church, Wilkinsburg, for their very kind and hospitable entertainment of the members of Classis during its sessions in their midst. Religious service was held every evening during the meeting of Classis. "Family Visitation" was the topic for discussion on Thursday evening. Sunday-school convention on Friday evening, at which the following programme was discussed by the different members of Classis: "Duties of church members to their own church and Sunday-school," "The teacher's responsibility," "Sunday-school management as related to pastor and consistory." Preparatory services Saturday afternoon, and an interesting praise review Saturday evening. Communion Sunday morning; children's service Sunday afternoon, and a Union Praise service Sunday evening—the Presbyterian and Methodist churches omitting their services

joined with us on that occasion. The general subject of missions was the topic for remarks. This was a splendid meeting, and will, we think, be followed by good results. A collection was lifted for foreign missions.

The report on the State of Religion was written by Rev. C. Gumbert, which was as interesting and profitable as any of those productions; but it was the sense of Classis that only an epitome of the same, prepared by the clerk, should be published. The report embraces the following points: That through God's blessing the health of all the ministers, with but one exception was good during the year, and that all are going in and out before their respective people in the discharge of their duty; that while affliction and bereavement have fallen to the lot of some, and a few have fallen asleep in Jesus, yet, as a Classis, our congregations have been protected from the "pestilence that walketh in darkness and from the destruction that walketh at noon-day." That the sacraments have been regularly administered, the Word faithfully preached, catechetical instruction imparted; that these means of grace were appreciated by the people, and that as a result of all these efforts through God's favor, a large number of souls was added to the Church of Christ; that one new mission was organized, and that all except perhaps one, are in a growing, prosperous condition; that it is to be regretted that a larger spirit of liberality has not been shown and the increase of membership greater, but that while returning thanks to the Lord for what He has permitted His servants to accomplish, their past success should stimulate them in future labors and call forth their most earnest devotions; that while the moral and spiritual condition of our congregations is for the most part favorable, yet sin reigns around us and in us, and many of our members from whom we should expect better things, are found walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful; that persons from every rank in society and every calling in life are among this number; but concludes the report, "Such people became a testimony to the truth of the revelation that the enemy is busy sowing tares among the wheat, and such ministers to the saying of the Apostle that we have the precious treasure in earthen vessels, and that no one, be he of the clergy or laity, is free from the insidious assaults of the enemy."

Statistics:—Ministers, 13; Members, 847; Unconfirmed, 840; Baptisms, Infants, 84; Adults, 16; Confirmed, 67; Certificate or Renewed, 84; Communicated, 1234; Dismissed, 22; Excommunicated, 1; Erasure, 24; Deaths, 26; Sunday-schools, 11; Sunday-school Scholars, 1070; Students for Ministry, 2; Benevolent Purposes, \$2,701; Congregational Purposes, \$8,782.

June 5th, 1883. STATED CLERK.

#### VIRGINIA CLASSIS.

The Classis of Virginia met in annual sessions on Wednesday evening, May 16, 1883, in St. John's Reformed Church, Harrisville, Shenandoah county, Va.

The opening sermon was preached by the retiring president, Rev. S. L. Whitmore. Rev. A. R. Kremer was elected president, Rev. B. R. Carnahan is stated clerk, and J. A. Hoffheins, Martinsburg, W. Va., treasurer.

The greater portion of Thursday was taken up in the reading of the parochial reports, all of which showed, when compared with those of former years, an advanced movement along the whole line. Rev. E. Welty was received from the Maryland Classis, and is now actively engaged in working up the interests of St. John's charge, Augusta county. At night a large audience listened very attentively to a vigorous discussion on the topic, "The Sunday-school Work."

On Friday the items referred from last year, with reference to the Constitutional Amendments, for which General Synod asks a careful examination, consideration, and expression of opinion, were considered, and the following action taken:

1. Annual sessions of General Synod: Resolved, That in the judgment of this Classis annual sessions of General Synod would not be expedient.

2. Election of delegates by Synods instead of Classis:

Resolved, That in the judgment of this Classis delegates should be elected by Classis instead of by Synods.

3. Concentration of Church work on Boards appointed by the General Synod:

Resolved, That this Classis has strong faith in the concentration of Church work in all its departments through Boards of the General Synod. The committee appointed at a special meeting of Classis, held at Timberville, to visit the Woodstock charge with the view of dividing the same, offered the following resolutions, which were adopted:

Resolved, That the St. John's and St. Stephen's congregations, together with adjacent and intermediate points, be and hereby are cut off from the Woodstock charge, and erected into a new and separate charge, to be known as the Harrisville charge.

Resolved, That Classis appropriate \$50, and request the Tri-Synodic Board to appropriate an additional \$50 to this new field for one year, if necessary.

Resolved, That Classis directs the Woodstock charge to concede to the Harrisville charge its proper proportion of interest in the parsonage belonging to the field as formerly constituted.

Resolved, That a committee of three, consisting of the pastors of the Woodstock, Edenburg, and Mill Creek charge, be appointed to supply the Harrisville charge with service and assist the charge in securing a suitable pastor.

The resolutions adopted at the special meeting at Timberville calling the attention of pastors, consistories and congregations to the great cause of Missions, and requesting that missionary meetings be held in all our congregations, &c., met such hearty approval, that Classis, at this meeting, felt constrained to reiterate the action by adopting the following:

Resolved, That Classis orders a special presentation of the cause of Missions, by the ministers, to each congregation, in the form deemed best by pastors and consistories.

The recommendations of Synod were, for the most part, favorably received, and commended to favorable consideration of the pastors. With reference to the periodicals and interests of the Publication Board, the following resolution was unanimously adopted:

Resolved, That the pastors of the several charges appoint some member in each congregation within the several charges composing the Classis to present as early as convenient the claims of the Publication interests of the church; and particularly to solicit subscribers for the MESSENGER, Quarterly Review, Guardian, Missionary Herald and Sentinel, Child's Treasury, and Lesson Leaves, and forward such subscriptions to the Board, at 907 Arch Street, Philadelphia, Pa.

#### ROANOKE.

Much has been said and written about Roanoke, but nothing of importance done—no step taken—to plant the Reformed church there, except what was done by the committee appointed last year at Middlebrook. Nothing done but talk. Not so now. In order to get the whole matter in proper shape for action before Classis, the report of the committee, &c., was placed in the hands of a special committee, consisting of Revs. Dr. Callender, J. A. Hoffheins, S. L.

Whitmore, Elders J. M. Nicely, and R. Huffman. We will give the report of this committee in full, as it may be of interest to the church and hope it will call out a man for the place, and the ALMS and PRAYERS of the people. The following report was submitted and adopted:

Your committee to whom was referred the report of the missionary committee to operate along the line of the Shenandoah Valley R. R., and at Roanoke, beg leave to report—

That they have considered the report of said committee, and held an interchange of views with the Superintendent of Missions, and the judgment reached was that immediate steps should be taken for the establishment of a mission at Roanoke. To effect this, the Superintendent of Missions caused your committee to expect that an appropriation of \$300 per annum would be made by the Board of Missions, on condition that a similar and equal appropriation be made by this Classis. Thus making the provision of \$600 per annum for the salary of said prospective mission.

In view of the urgency of this interest, your committee would recommend that this Classis appoint a Missionary Committee with instructions to proceed at the earliest possible date, in co-operation with the Board of Missions, to occupy the town of Roanoke as a mission point, and to locate a missionary there—and that an order be made to defray the necessary expenses of this committee in accomplishing this work—and that this Classis make an appropriation of \$300 per annum to this field, in compliance with the Superintendent of Missions.

Accordingly your committee would recommend the adoption of the following resolutions:

Resolved, That a committee of three be appointed to take the general supervision of Missions in co-operation with the Board within the bounds of this Classis, and specifically to enter upon the work of establishing a mission at Roanoke, Va., and vicinity.

Resolved, That the Treasurer be directed to pay the necessary expenses of said committee.

Resolved, That Classis appropriate \$300 per annum to the Roanoke Mission, on condition that a similar or larger amount be appropriated by the Tri-Synodic Board of Missions.

Resolved, That the Tri-Synodic Board of Missions be respectfully requested to appropriate \$300 per annum to the mission at Roanoke when established.

The committee called for in the above consists of Revs. J. A. Hoffheins, S. L. Whitmore, and B. R. Carnahan.

In the evening a very pleasant and profitable hour or more was spent in discussing the question of missions. Very able and well received addresses were delivered by Dr. Callender, Rev. George A. Whitmore and Dr. Theo. Appel, Supt. of Missions. The alms amounted to some \$17.

A committee, consisting of Revs. J. A. Hoffheins, A. R. Kremer and B. R. Carnahan, was constituted, to whom were referred two young men, with instruction to determine finally in the case of each, and should they deem both desirable, to place one under care of Potomac Synod's Board with an appropriation of \$150 from this Classis, and the other under the care of either Potomac Synod's Board, or of the parent Board, the necessary funds to be provided by it.

A befitting minute was presented and adopted on the life and labors of Rev. A. J. Whitmore, who was suddenly and unexpectedly called from the church militant to the church triumphant, January 16, 1883.

An election of delegates to General Synod resulted as follows:

Revs. Dr. S. N. Callender and S. L. Whitmore, primarii; Revs. A. R. Kremer and B. R. Carnahan, secundi.

Elders J. H. Bauserman, and H. A. Jordan, primarii; Elders Chas. P. Matthaei and J. M. Nicely, secundi.

The Treasurer's report showed the finances of the Classis to be in a healthy condition, more so than ever before; yet at the same time such demands for help from missionary fields have never been made.

In view of the fact, therefore, of the pressing need of funds for the various benevolent operations of the church, and of the strong contrast between the membership of our own and that of some other branches of the church in respect to its liberality in the peculiar form of Bequests, Classis adopted the following resolutions:

Resolved, That the officers of this Classis be, and hereby are constituted a committee to solicit Bequests for benevolent purposes.

Resolved, That the pastors within the bounds of this Classis be requested to co-operate in soliciting such Bequests.

Classis adjourned Saturday night, to meet in annual sessions in Martinsburg, W. Va., on the 1st Wednesday in June, A. D. 1884, at 7:30 o'clock, P. M.

#### STATED CLERK.

STATISTICS—Ministers, 16; congregations, 25; members, 2,133; unconfirmed members, 910; Baptisms—infants, 81; adults, 33; confirmed, 106; by certificate, 26; communion, 1,652; dismissed, 14; erased, 2; deaths, 27; Sunday-schools, 17; Sunday-school scholars, 860; benevolent contributions, \$1,148.55; congregational purposes, \$5,085.38; estimated value of church property, \$47,250.

#### EAST PENNSYLVANIA CLASSIS.

The Classis of East Pennsylvania, met in what is known as the Altana church, on Friday, May 18th, and remained in session until Monday afternoon, May 21st, when it adjourned to meet in the Third Street Reformed Church, Easton, on the 14th of June next, at 10 A. M. The opening sermon, based on St. Matthew 16: 19, was preached by Rev. J. E. Freeman, of Weisport, Pa., and was a very forcible and appropriate production. Rev. D. F. Brendle, of Bethlehem, Pa., was elected president, Rev. T. O. Stem remains stated clerk, and was also re-elected treasurer.

The attendance of members was large, more so than usual. The ministers read interesting reports of their respective charges, telling of large accessions, and of growing signs of spiritual advancement.

A summary of these several accounts is given in the accompanying report on the state of religion and morals.

The business of the body was done with dispatch and in a spirit of harmony and good-will. An interesting report of the condition and prospects of the Allentown Female College was read by Rev. W. E. Krebs, president, and the treasurer's report shows that the institution is prospering.

Prof. Krebs has but lately taken charge. The Classis pledged him its hearty support, and gratefully acknowledges the labors of the retiring president, Rev. W. R. Hofford, to whose untiring zeal and activity the church owes, in large measure, the existence of the college. He carried the institution when its friends were few, its difficulties great and its resources limited. "Honor to whom honor is due."

Revs. I. K. Loos, T. O. Stem, and D. F. Brendle were re-elected as trustees of the college.

The recommendations of Synod were all adopted, and favorable action taken on the home and foreign mission interests, and also relative to the cause of the orphan.

The Classis through a special committee, consisting of Revs. I. K. Loos, Dr. T. C. Porter, T. O. Stem, and Elder Thos. T. Miller, expressed its decided dissent on points of the revised constitution of the church submitted by the General Synod to the several judicatories of the church

for approval or rejection. It opposes annual sessions of the General Synod, election of delegates by Synods instead of classes, and also the concentration of church work on boards appointed by Synod, excepting in the case of home and foreign missions. The report also objects to certain other minor changes, not necessary here to enumerate.

Missionary aid was granted to the following congregations: Grace chapel, College hill, Easton, Pa., \$250; Salem, Catsaqua, Pa., \$400; Zion's, Stroudsburg, Pa., \$300, and Bangor, \$300.

The Classis has four theological students under its care, two of whom receive aid in the sum of \$150 and \$160, respectively. In this connection Classis expressed its judgment that all its theological students ought to pursue their studies in the theological seminary at Lancaster, Pa.

The treasurer's report shows a slight increase in moneys received for the operations of the church.

The apportionment on the various charges of the obligations assumed will not be made until the meeting in June, at which time also the election of delegates to the several Synods will be held.

All the religious services on Saturday and Sunday were well attended by the members of the congregation. The communion on Sunday forenoon, was enjoyed by a large number of guests, and in the afternoon the services with the Sunday-school were of an interesting character, all the scholars acquitting themselves creditably. The school was addressed by several members of Classis.

The Classis will hold its next annual session in the Third Street Reformed church, Easton, Pa., Dr. T. C. Porter, pastor, beginning May 23d, 1884, at 7:30 o'clock, P. M. CLERK.

#### Church News.

##### OUR OWN CHURCH.

##### Synod of the United States.

Christ Church, Phila.—The anniversary of the Missionary Society of Christ Church, Green street, was celebrated on Sunday, June 3d, Rev. C. G. Fisher presiding, and interesting addresses were made by Rev. E. W. Syle, D. D., of the Episcopal Church, a former missionary to China and Japan, and by Rev. R. M. Luther of the Baptist Church, who labored for years in India. Great interest was shown in the information given and the society received a new impulse. The report of Mr. Roth, the secretary, was encouraging.

##### Synod of the Potomac.

L. G. Kremer.—The Hagerstown Daily Evening Globe of the 1st inst., says:

"Last evening as Rev. L. G. Kremer in company with one of his members was about to enter his study, he discovered to his surprise that his key would not open his door. His wonder was turned to amazement when, suddenly, the door was thrown open from within and he beheld what completely bewildered him. Around the room were gathered about forty ladies and several gentlemen, members and friends of the congregation. In the centre of the room was a large table fairly groaning beneath the weight of massive cakes of various kinds, and their splendid appearance enhanced by vases filled with beautiful flowers. And in addition to these things the other available space on the table was covered with various articles, large and small, intended for the surprised pastor. As soon as Mr. K. could recover from his surprise sufficiently, he managed to stammer forth his thanks to his kind friends. The company appeared to enjoy exceedingly the surprise of their pastor who had not the least intimation of the proceedings. The evening was spent very pleasantly, and the cake and ice cream added to the occasion. The various useful and ornamental articles and, in addition a substantial sum of money, are highly appreciated by the recipient, who values them not only for their intrinsic worth, but also as tokens of the affection and esteem of the kind donors."

##### Pittsburg Synod.

Williamsburg, Pa.—Ten persons were received into Trinity Reformed Church, Williamsburg, Pa., on May 27th; seven by confirmation, two by renewal of profession, and one by certificate. The mission was never in a more progressive condition.

Pittsburg.—Rev. John H. Prugh writes: "May 20th we celebrated the third anniversary of my pastorate in Grace Church. The Lord has been richly blessing us these past three years. 127 members have been added to the congregation and \$24,000 contributed for benevolent and congregational purposes. In my short experience I have been taught this truth, namely: It is by pastor and people working zealously together, hand in hand, and with heart beating in unison with heart, that the grandest results can be obtained for the Master. On the part of pastor and people alike, it is blood earnestness that tells for Christ."

##### Synod of Ohio.

Christman.—Rev. D. M. Christman has removed from Minersville, Pa., to H. Lena, Sandusky county, Ohio. Correspondents will please take note of this change in his postoffice address.

#### ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The following is the Order for the approaching commencement week at Lancaster, Pa.

Sunday, June 17th, Baccalaureate Sermon in the College Chapel, by the President.

Monday Evening, 18th, Musical Concert given by the Glee Club of St. Class.

Tuesday, 19th, 2 o'clock, P. M., meeting of the Board of Trustees in Lecture Room of the First Reformed Church; 8 P. M., Oration before the Literary Societies in the Court House, by Professor Owens, of Lafayette College, Easton, Pa.

Wednesday—Alumni Day—8:30 A. M., Annual reunion of Literary Societies; 10 A. M., Meeting of the Alumni Association; 12:30 P. M., Alumni Dinner; 2:30 P. M., Class-day exercises on the Campus; 4 P. M., Alumni Oration by Hon. Jeremiah Hess, of Hellertown, Pa.; 8 P. M., Prize Oratorical Contest by members of the Junior Class, the awarding of Medal to the best speaker and writer. At the same time prizes will be awarded to the best two students in German in the graduating class.

Thursday, Commencement Day—Orations by members of the graduating class, 24 in number, in the College Chapel, beginning at 8:30 A. M., and 2:30 P. M.

There will be a number of Class Reunions during Wednesday and Thursday. A large attendance of the friends of the College is desired and expected.

J. H. DUBBS, Sec. of Faculty.

Lancaster, May 25, 1883.

#### ORDERS FOR EXCURSION TICKETS.

Persons who expect to visit Lancaster during Commencement Week, can obtain orders for excursion tickets over the Pennsylvania or Reading Railroads by addressing the Secretary of the Faculty. On the Pennsylvania Railroad tickets will be sold from points on the main line between Philadelphia and Pittsburg, and on Frederick dis-

vision. Tickets will be sold on both roads on any day, from June 16th to 21st, inclusive, making the return coupon good until June 22d, inclusive. In writing for orders please give the names of all persons for whom tickets are intended.

J. H. DUBBS, Sec. of the Faculty.

#### ALLENTOWN FEMALE COLLEGE.

The Annual Commencement of Allentown Female College, will take place on Friday morning, June 22d, at 9 o'clock. There will be eight graduates. The alumnae dinner will be given immediately after. On Thursday evening previous, in St. John's Reformed Church, the president elect, Rev. Walter E. Krebs, A. M., will be inaugurated.

Patrons of the school and friends of education in general, are invited to attend.

#### MERCERSBURG COLLEGE.

The closing exercises of Mercersburg College, will be held in the Reformed Church, Mercersburg, Pa., Thursday evening, June 14, 1883, at 7:30 o'clock. Committee of arrangements, J. L. Bradley, E. B. Burges, C. B. Etter, J. A. Harbaugh, H. L. Protzman, D. H. Schnebly.

#### Acknowledgments.

For Use of Reformed Church Publication Board.

Received from Rev J H Pannebecker, Treas Lan Classis, coll'd in 2d Ref Ch, Harrisb'g, \$ 2 00  
T J Craig, Treas Pittsburg Synod, collected in Mt Pleasant chg, 11 10  
T J Craig, Treas Pittsburg Synod, collected in Du Bois charge, 7 26

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CHAS. G. FISHER, Tr. Ref. Ch. Pub. Bd.  
June 9, 1883.

#### Bethany Orphans' Home.

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Strawberry Ridge cong, do, 6 00. Riegelsville cong, Rev E Leinbach, 25 00. Hamilton cong, Rev G W Kerschner, Stroudsburg, Pa, 7 14.  
Cherry Valley, do, do, do, 1 08. Ladies' Aid Soc of 2d Ref Ch, Reading, Pa (clothing), 8 50.  
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#### Home Missions.

Received from Miss K E Christ, Reform'd Ch, Phila (C G F), \$1 00. W. H. SEIBERT, Tr.

#### St. Paul's Orphan Home, Butler, Pa.

##### OFFERINGS.

W W Wiestler and family, by Rev J Dotterer, \$4 00. P K Gumbert, do, 2 00. I R Gumbert, do, 1 50. Levi Long, do, 50c. John Yockey, do, 50c. Good Hope cong, Shenango chg, by C M Boush, Esq, 9 85. Zion's cong, do, do, 15 10.  
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St Paul's, Shelby chg, Ill, 3 00. Lewisburg cong, O, Rev J G Shoemaker, 5 00. Ref S S, Bremen, O, Rev J R Skinner, 4 00. Mrs Antrim's S S class, Germantown, O, 1 00. B. WOLFE, Jr., 50 Wood street, Pittsburg, Pa.

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#### SUNDAY-SCHOOL

#### PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any

## Miscellaneous.

## THE CHIMES.

The night is stirred with liquid murmurings,  
That ripple softly through the silent hour,  
As in a placid pool the dimpled rings  
Curve tremulously round a fallen flower.

From the gray steeple pointing to the stars,  
Dim in the darkling cluster of old trees,  
The golden notes pour through the belfry bars  
And fill the air with choral harmonies.

Over the moonlit hills they come and go,  
Over the misty fields they melt and die,  
Over the glimmering river, sweet and low,  
Floating and falling on the night-wind's sigh;

Re-moaning through the arches of the wood,  
Like the last breathings of the organ's tone  
When in an old cathedral's solitude  
A pilgrim lingers there to pray alone;

Mingling faint echoes with the bubbling fall  
Of waters in deep glens and lonely dells,  
As at the close of some bright festival  
Gay strains of music blend with low farewells;

Whispering sweet dreams in many a sleeper's ear,  
Incarnate memories of other years,  
Speaking with voices he no more shall hear,  
So that he starts and wakes in happy tears.

—Lippincott's Magazine.

## DEPARTMENT OF HOME MISSIONS.

BY THE SUPERINTENDENT.

## New Responsibilities.

As we expect soon to have another missionary family in the foreign field, and the Church is likely to do a good deal more for foreign missions, the question may be asked, whether this will not interfere with the income of our Home Board. We do not think it will. At least it should not. The two branches of missionary work are intimately connected, and experience shows that the one vivifies and strengthens the other. Home missions in this country seemed to be, to a great extent, a dead interest, a drag in the churches, until the American Board was formed and the attention of the churches was directed to foreign missions. So great was the enthusiasm for this kind of Christian labor, in a short time, that it looked as if other important interests would be overlooked and home missions be neglected. But such was not the effect. Just the contrary was the case. It soon began to be felt that the heathen at home should be looked after and provided for also; and as a consequence a new zeal was awakened among us to supply the destitute in our own country with the Gospel and the ministry. Our church commenced, properly speaking, on the other side of this duplex movement; it thought it ought to supply our own destitutions first. Our Home Missionary Society—now more than fifty years old—absorbed almost every other interest at the time, but it gave them all a new impetus and a new life. It started our religious paper and called forth the Education Society, and showed how necessary it was to found schools and seminaries of learning, so that the Church might be supplied with ministers and missionaries. It had also much to do in awakening an interest in the poor heathen outside of our own limits, and therefore, in getting us to try and do something for them. It is easy to see that, as interest is awakened and strengthened in the heathen, a corresponding interest will be enlisted in behalf of those who are bone of our bone and flesh of our flesh. It would be illogical if we did not be so exercised. The more we do for one cause, the more will we do for the other. Had we paid more attention to foreign missions at an early day, we would have been more active probably in the home field. Who lives will see that as our benevolence extends abroad, it will increase at home. Charity begins at home, but it does not like to remain there, nor to stay away. It always seeks to come home as well as to travel on its errands of mercy.

## New Appointments.

At a recent meeting of the Missionary Council in Lancaster, Pa., the Rev. D. B. Shuey was appointed Superintendent of Missions in Kansas and Nebraska; the Rev. D. S. Fouse, Superintendent in Iowa; and Rev. John Gantenbein, of the missionary field in Oregon and Washington Territory. These Superintendents of particular fields are expected to co-operate with the General Superintendent, at Lancaster, and to act in concert with him. They have oversight, of course, only over the missions and territory selected by the Tri-Synodal Board. They receive no salary for their services; but it is hoped that they will nevertheless accept of these official appointments, the duties of which, to some extent, they have been already discharging unofficially in their respective fields. Something of this kind seems to be necessary to complete our present system.

## Hems.

When we get to Harrisburg we sometimes look over the books of our treasurer to see how matters stand. A few weeks ago when there, we ascertained that our income at that time—for seven months—was in excess of what it was for the same period of time last year, by over two thousand dollars. In most of the charges we observed a commendable increase in their contributions for missions. This is encouraging; but it is just as it should be, because we are starting new missions in various places, and our expenses in supporting them are increasing. If the present rate of increase continues, at the end of the year we will be able to make a fair report. We ought to make hay whilst the sun shines.

In reading over the article in the April number of the *Herald* on Grace Mission at Easton, Pa., we observe that we said that three well disposed persons in Easton contributed each of them \$500 to extinguish the debt resting on the mission, without stating the particular church to which they belonged. Most persons here in the East would, we presume, understand in which of the three Reformed churches they stand; but as we have subscribers all over the United States this may not be so evident. We, therefore, give it as a matter of information that they belong to the old mother church (one of them a baptized member), served at present by Dr. Porter. Her benevolence has been flowing for many years, and only seems to grow wider and deeper. She has done her part in the support of the benevolent operations of the church at large; but she has not overlooked the wants of her two daughter churches, growing up around her. From the start she sought to give them a good outfit and a good start in the world.

## Kansas.

The Rev. I. G. Brown, appointed by the Board to labor as missionary in the south-eastern part of Kansas, left his home at Merceburg on the 3d of April, and, stopping a day or so at Hagers-town, arrived at Wichita on the 9th, where he was met by kind friends at the depot who were glad to see him. After settling himself at Wichita in a house considerably smaller than the one he lived in at Merceburg, and arranging his goods the best way he could in a small space, he began to look around to see where he should begin his work. On the 22d of April he preached at Marshall—some eighteen miles from Wichita—stated his commission from the Board and proposed to go to work at once. His statements were received with great joy by the little flock that came together to see him and hear him preach in the school-house. Two weeks afterwards a congregation was organized, consisting of 19 confirmed and 16 unconfirmed members, and a communion service was appointed for four weeks later. The organization excited considerable interest in the community, and the prospects of additions to the church in the future are good. We have members at Wichita, who were neglected for a long time, but it is thought that they will go into an organization after receiving some pastoral attention and care.

When a minister has labored twenty-five years in Pennsylvania, our readers will readily understand his feelings on leaving old friends, home and familiar places, and going far away beyond the "father of waters." Brother Brown, we will all pray for you, that your health and strength may be spared to you, and that your labors may be abundantly blessed.

## Selections.

He that hath knowledge spareth his words.—*Bible*.

Most of our comforts grow up between crosses.—*Young*.

If all the year were playing holidays, to sport would be as tedious as to work.—*Shakespeare*.

We should take it as a mercy if clouds now and then intercept our sun and troubles eclipse our comforts.

Christ came not to talk about a beautiful light, but to be that light—not to speculate about virtue, but to be virtue.

Some who praise God for those who have departed in the faith would persecute to the death those who will not depart from the faith.

When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and, when you have done, trust Him with yourself, as you must do when you are dying.—*Jeremy Taylor*.

Lo, the Angels' Food is given  
To the pilgrim who hath striven;  
See the children's Bread from Heaven,  
Which on dogs may ne'er be spent:

Very Bread, Good Shepherd, tend us;  
Jesus, of Thy love befriend us;  
Thou refresh us, Thou defend us,  
Thine eternal goodness send us  
In the land of life to see.

Thou who all things canst and knowest,  
Who on earth such food bestowest,  
Grant us with Thy saints, though lowest,  
Where the heavenly feast Thou showest,  
Fellow-heirs and guests to be.

—St. Thomas Aquinas.

## Science and Art.

Instead of 45,000 miles, as the record of the run of a good car-wheel, 300,000 is now not unusual, and some have run 600,000. The railroads keep a record of every wheel, and its mileage is recorded at the end of every trip.

A room covered with wall-paper, which in the coloring contained ultra-marine, was tainted by a smell of sulphuretted hydrogen. It was found to be due to the decomposition of the coloring matter by the alum used in the paste.

A mitrailleuse pistol, with four barrels, loaded at once by a quadruple cartridge, has been invented, and will probably do away with the revolver. It is capable of forty shots every minute, and the cartridges are ejected automatically.

A patent has been taken out for star-metal, which for many purposes, such as joining gas and water-pipes, will take the place of lead. It is not affected by acids, alkalis, gas or water, and can be relied on as a non-conductor of heat and cold. The melting-point is as low as 350 deg. Fahrenheit, and it expands in cooling, thus securing tightness to joints.

In Italy they are now producing condensed grape-juice, after the pattern of our condensed milk. The juice is evaporated in a vacuum-pan until reduced to one-tenth of its original bulk, and it assumes the appearance of toffee. By attention to temperature, it retains its fruit-acid and grape sugar, and those mineral components which are thought to influence so much the qualities of wine.

The magnificent memorial which the tenantry of the Duke of Devonshire on the Bolton Abbey estates have subscribed for, by way of showing their esteem for the murdered Lord Frederick Cavendish, will, when erected on its appointed site, be the object of many a sympathetic pilgrimage. It stands seventeen feet high, and both in design and ornamentation is a very fine work. It recounts how Lord Frederick went out as Chief Secretary to Ireland: "Full of love to that country, full of hope for her future, full of capacity to render her service" (Mr. Gladstone's words in the House of Commons), and concludes: "The Lord grant thee thy heart's desire, and fulfil all thy mind." The text was arranged by Lord Frederick's sorrowing widow and his sister, Lady Louisa Egerton. Following the Premier's words is this: "And was murdered in Phoenix Park, Dublin, within twelve hours of his arrival."

## Personal.

Lord Shaftesbury, who is eighty-two years of age, says the improvement in the religious condition of the English working classes during his memory is wonderful.

Dom Pedro, of Brazil, is going to visit England again, and keepers of public institutions are praying that a change may have been wrought in his habits since his last visit. He used to make appointments to visit such places at, say, 5 or 6 o'clock. The custodians supposed, of course, that he meant that hour in the afternoon, but when the time came they found to their dismay that he meant in the morning; and he was always punctual to the minute.

Dr. R. S. Storrs, of Brooklyn, is to deliver one of the orations at the third-of-a-millennium celebration at Santa Fe, New Mexico, which is to be

celebrated from July 2d to August 3d. The New York Evangelist justly says: "Dr. Storrs is almost peerless in his historical attainments, and a happy choice has been made for this unexampled anniversary of the new world. It was founded by the Spaniards in 1580."

## Items of Interest.

Twelve silver maples were planted at Ocean Grove in honor of twelve bishops, on the recent tree-planting day; a tin tag indicates the bishop to whom it is dedicated.

The census of 1880 shows that every fiftieth person in the United States is of Scandinavian parentage. The two states showing the largest per cent. of this nationality are, Wisconsin and Minnesota.

A woman writes to the Boston *Globe* that, finding she could earn more in business than her husband, they reversed the usual order of things. She now goes to business, and he does all the home work, and does it excellently. The plan works very satisfactorily.

It is said that inventors, fearful of being robbed of their ideas, deliberately deceive their attorneys and the Patent Office about their inventions, obscuring the truth so that when they do get a patent it is practically worthless for the reason that it does not cover the real points.

South Bernera, where stands the famous light-house of the Hebrides, is visited twice a year only by the supply ship, and once a year by a clergyman. The light-house stands 700 feet above the sea on a crag. It is very difficult for even a lifeboat to land. There are about twenty people on the island, mainly subsisting on fish, wild fowl, and eggs.

Fifteen years ago cotton manufacture was a considerable one in Scotland, but within the last decade a gradual but never ceasing process of extinction has been in operation. From more than one district the trade has wholly disappeared. A principal cause of this is the large number of mills burnt down and the enormously high rate of insurance exacted.

On April 10, between the hours of 8 and 3 in the morning, a remarkable mirage was seen at Olsta, in the parish of Sala, Sweden. There was a distinct representation of a town, built in Oriental style, situated by the sea, with well-shaped minarets and complete temples. On the left appeared a forest of fine cypress. In the foreground was a train in motion. Presently a body of soldiers marched by with fixed bayonets, from which the sun was reflected. This vision lasted about an hour.

## Books and Periodicals.

We have received from the American Tract Society, 1512 Chestnut street, H. N. Thissel, District Secretary, the following new books:

HEROES AND HEROINES OF THE CHRISTIAN CHURCH. By Rev. A. Ritchie, Ph.D. A book of carefully-written sketches of the men and women who have left their names high up on the annals of Christ's Church. 12mo. 352 Pp. 10 cuts. Price, \$1.50.

Among them are such men as Tyndale, Luther, Calvin, Knox, Bunyan, Martyn, Judson, and Chalmers, and women like Mrs. Graham, Elizabeth Fry, Hannah More, Mary Lyon, and others. It is written in a most attractive style, and will be a favorite among the older scholars in Sunday-schools. We would like to transfer the chapter on Zwingle to our columns.

UP TO THE MARK. By Miss I. T. Hopkins. The story of a boy left as a waif, who was always "up to the mark" in his life, and made a grand success. Capital book for boys. 12mo. 372 Pp. 4 cuts. Price, \$1.50.

FROLIC AT UNCLE WILL'S. By Mrs. M. F. Butts. Dear little Frolic has won a warm place for herself in thousands of young hearts who have been charmed by the other books of this series, and all will delight to follow her into these new scenes. 16mo. 136 Pp. 4 cuts. 70 cents.

BOOKS FOR THE TIMES. Under this general title the Society have commenced a series of books specially suited for general distribution, to meet the skeptical tendency of the age. They are upon various points in Christian Evidence, and are by some of the ablest authors.

No. 1. Christianity and Miracles at the Present Day. Cairns. 10 cents; 2. Historical Evidence of the Resurrection of Jesus Christ. Row. 10 cents; 3. Christ the Central Evidence of Christianity. Cairns. 10 cents; 4. Antiquity of Man Historically Considered. Rawlinson. 10 cents; 5. Love for Souls. Scribner. 15 cents.

LARRY GILBERT. By Mrs. S. K. Reeves, author of "Young Eagle," "Amy Russell," "Ben Ross," etc. 12mo. Cloth. Illustrated. Price 90 cents. The American Sunday-School Union, 1122 Chestnut street, Philadelphia, Pa.

This is an unpretentious but interesting story of a boy who was instructed in the Scriptures from his youth up, and illustrates the truth he was taught in his life. It is by no means a common-place, dry story, but will be eagerly read, and we are sure that it will do good.

GWENDOLINE; or, Halcyon and Halcombs. By Agnes Giberne, author of "Through the Linn." 12mo. Cloth. Illustrated. Price, \$1.10. The American Sunday-School Union, 1122 Chestnut street, Philadelphia, Pa.

This is a beautiful little volume. The tale is exquisitely conceived and written, and will not only interest the reader, but show the triumph which is sure to come when there is a strict adherence to Christian principle. We commend it decidedly.

LABOR AND CAPITAL, by Edward Kellogg. 8th Edition. Published by John W. Lovell Co., 14 and 16 Vesey Street, New York. 12mo. Paper. 20 cents.

This work belongs to the domain of Political Economy. It was first published in 1848, under the titles of "Labor and other Capital," and created a considerable stir. Many of its suggestions were adopted by Congress. It has an important bearing upon the financial problem of the country, and is now published in such a cheap form that it is put within the reach of all.

OUR LITTLE ONES AND THE NURSERY. This excellent magazine for little folks, as usual, comes to us, for June, full of good reading and suitable illustrations—just the thing for its young readers. As before, we recommend it to parents seeking something to place in the hands of their children. Russell Publishing Co., Boston, Mass. \$1.50 per year.

TRAVELS IN THE HOLY LAND. Syria, Asia Minor and Turkey as they were and are. By Dr. Freese, author of "Travels in the Land of the Pharaohs," "Travels in Switzerland, Italy, Germany and other European Countries," "Book of Job, translated from the Hebrew Hemistich to English Rhythmic Verse," etc., etc. Philadelphia: Crombarger & Co. 1882. 4th Edition. Pp. 536. Price, \$1. For sale at Reformed Church Publication Board, 907 Arch Street.

This book is from the pen of one who has

traveled far and written much, and it will be found of great interest. It is very profusely illustrated, and reduced to one half of the original price.

SAM HOBART, the Locomotive Engineer. A Workingman's Solution of the Labor Problem. By Justin D. Fulton, D.D., author of "Timothy Gilbert," "Woman as God made Her," "Show your Colors," "The Way Out," etc., etc. Pp. 239. Price, 25 cents.

This is the issue for May 21st of Funk & Wagnall's Standard Library, issued from 10 and 12 Day street, New York, and is one of the most interesting and fascinating volumes they have yet issued. It is a biography, written in Dr. Fulton's best style, and will amuse and instruct not only railroad men, but readers of almost every class.

THE QUESTION OF THE DAY, by Thomas Richey, D.D., Professor of Ecclesiastical History, General Theological Seminary, New York: James Bott, Church Publisher, 12 Astor Place, 1883. Pp. 80. James Hammond, Successor to Protestant Episcopal Bookstore, 1224 Chestnut street, Philadelphia.

It is becoming more evident daily that the central question of the age is the question of the Bible—its origin, its inspiration, the relation of its divine and human factors, its claims and its authority; and whatever may help us to settle this question should be gladly welcomed. The little book, whose title we have given above, is a brief but excellent answer to the questions, What is the Bible? With what object was it written? and How is it to be read? The author's general point of view is unquestionably correct. The Bible is for him a book *en sui generis*, which has suffered as much from the unwarranted claims put forth by its friends as from the slights which from time to time are attempted to be put upon it by its enemies. It is not, and never was intended to be, an encyclopedia of universal knowledge; nor is it given to serve the place of a book of puzzles, to solve all manner of hard questions, since it addresses itself primarily to faith, not to reasoning; nor is it a scientific treatment of moral and physical questions. It is not to be blamed for not throwing light on things with which it has nothing to do. The Bible is no common book; it deals with no common subject. It takes for granted a Church and people, God as it relates in the world from the beginning to the end of time, and reveals to us the ways of God in relation to them. Beyond this the Bible saith not; and no man, be he friend or enemy, has the right to quote it as an authority. There are many admirable thoughts, scattered here and there, bearing on the question of inspiration; as when the author says, p. 30: "The inspiration, which arranged and adjusted the facts of our Lord's life, and grouped and methodized His teaching, was not a verbal or a mechanical inspiration; but part and parcel of that promised gift of the Comforter, who, after their Lord's departure, was to remain with the disciples and bring to their remembrance all things which He had said unto them, as the course of events, and the guidance of Divine Providence and their own ordinary experience showed the apostles and their fellow-laborers in the Lord the things of Christ in a new light. The Holy Spirit taught them how to apply their growing experience for the edification of Christ's Church and people. There is nothing mechanical in all this; no book-making; no fine writing; but what is better far, a Christian realism and the working of a Presence and a Power which is none other than Divine." And again, in a note, p. 34: "Just as the water with which we water the seed sown in the ground does not create the plant which grows out of it, but stimulates the development of the organs which had been previously found in the germ, and sets their power in action, so in the same way the Holy Spirit does not substitute Himself for the individuality of the sacred Author. He awakens his faculties. He groups his experiences. He places him in immediate contact with salvation, and by that means confers on him a special gift—the distinct intuition of that aspect of Gospel truth which answers most especially to his own character and needs." The book, though defaced by many fancies that cannot stand the test of historical and critical science, will yet help to place the Bible in a truer light.

THE PULPIT TREASURY, an Evangelical Monthly for Pastors, Christian Workers and Families. Vol. 1. No. 1. May, 1883. Conducted by a Corps of Prominent Clergymen. J. Sanderson, D.D., Managing Editor. Contents: Portrait of John Hall, D.D. (Frontispiece); Sermons; Expository Lectures; Timely Service—Decorative Day; Exegetical Comments; Announcement; Leading Thoughts of Sermons; The Higher Criticism; Essentials in Preaching; The Minister in Public Prayer; View of 5th Avenue Pres. Church, N. Y.; Noted Preachers; Questions of the Day; Prayer-meeting Service; Preachers' Interviews; Christian Education; Sunday-School Cause; Mission Fields; Helpful Hints for Workers; Light from the Orient on Bible Texts; Illustrative Selections; Monthly Survey; Index to Helpful Literature; Book Department.

New York: E. B. Treat, Publisher, 757 Broadway. Yearly in advance, \$2.50; Clergymen, \$2.00; Single Copy, 25 cents.

LITTLE'S LIVING AGE. June 9, 1883. Contents: John Richard Green, Fortnightly Review; No New Thing, part XX, Cornhill Magazine; Persecution of the Jews, Edinburgh Review; The Wizard's Son, part VIII, and Unwritten History, Macmillan's Magazine; and the usual selections of poetry.

## Married.

On the 29th of May, 1883, at the Reformed parsonage, at Taneytown, Md., by Rev. P. A. Long, Mr. John Baird, of Taneytown, to Miss Lizzie Hendrickson, of Frederick City, Md.

On the 27th of May, at the bride's home, by Rev. J. M. Evans, Mr. Thomas F. Wiant to Miss N. Catherine Dine, both of Porter township, Clarion county, Pa.

May 15, in Grace Church, Pittsburgh, by the Rev. John H. Prugh, Mr. Newton Fisher, of Pittsburgh, to Miss Lizzie Robb, of Latrobe.

On Tuesday evening, June 5th, at the residence of the bride's father, Mr. Hamilton Craig, by the Rev. John H. Prugh, Mr. George E. Decker, of De Soto, Md., to Mrs. Maggie Craig Porter, of Pittsburgh.

June 5, 1883, near Carlisle, at the residence of the bride's parents, by Rev. A. H. Kremer, D.D., J. Silas Diller, Fellow of Harvard University, and one of the Petrographers to the United States Geological Survey, to Miss Laura I. Paul, both of Cumberland county.

## Obituaries.

Departed this life, at Harrisburg, May 31, 1883, Elder George P. Wiesling, aged 75 years.

The subject of this notice was a member of the Salem Reformed Church, being received into her communion in early life. For one year he served as a deacon of the Church, and for forty-four years as an elder, in which office he continued until the day of his death. For a period of forty-nine years he acted as Librarian of the Sunday-

school, and for a long time as leader of the church choir. His entire life was spent in the bosom of the Christian Church, and in active service in His Master's vineyard. Elder Wiesling was a man of strong faith, firm and unyielding in his adherence to the doctrines of our holy Christianity, and abundant in the fruits of a consistent and upright life. He was strictly conscientious in the discharge of every duty, regular in his attendance upon the means of grace, and ever ready to do what he could to advance the cause of Christ. In his death the Church has lost one of her pillars, one of her most devoted friends and supporters.

In the city and community in which he resided for nearly three-quarters of a century his name was ever a guarantee of honor, justice and faithfulness. In all these years he led a life of incorruptibility, purity and integrity in every station—securing the unbounded confidence of all who knew him. His death was in accordance with his life, and the respect shown him at his funeral by the large attendance of Harrisburg's best citizens was the homage paid to genuine worth. It is not necessary to write a volume to tell whether a man has spent a noble or a wasted life. Few words are needed to describe the salient features of the majority of human lives. The history of our departed brother, and father in Israel, may be summed up in a single sentence: "A truly good life with a glorious end." Whatever his monument or epitaph may be the memory of this man of God will be forever embalmed in the affections of those who knew him best, the members of his own family, of his Church, and of his friends and neighbors in the place where he lived. For a life, so long lived with unalloyed spotlessness amid the temptations of the world—so well sustained with beautiful fidelity in the social and domestic relationships and so rich in Christian influence, and so peaceful and happy in its close, we praise and magnify its Author, and pray for grace to follow the example he has left us that we at last may share with him in the rest which God hath prepared for those that love Him.

W. H. H. S.

DIED.—Near Marklesburg, Huntingdon county, on May 24, 1883, Christian Shontz, aged 75 years, 7 months and 2 days.

Father Shontz was well known in his neighborhood. He was a brother-in-law of Rev. Theobald Fouse, who died about ten years ago. He was catechized and confirmed in the Reformed Church, early in life, under the pastorate of Rev. Christian Weinbrenner. In 1829, he was married to Maria Buckwalter, who still survives him, and who is now in her 83d year. Nine children were born to them, seven sons and two daughters. All grew up, and the health of the family was so remarkable that it has been noticed in the public press. For over twenty years of their married life sickness never once entered their family. He gave all his children to God in holy Baptism. All are Christians; and although each had to battle with poverty in early life, all are now in comfortable circumstances, and are an honor to their parents. Five of his sons were soldiers in the late war. One was killed and one was severely wounded. One daughter died a year ago, and seven are still living. Rev. J. B. Shontz, pastor of the Reformed Church at Shippensburg, Pa., is one of the sons.

Father Shontz died in the glorious triumphs of a living faith. He was buried in the Reformed grave-yard, near Marklesburg, by the side of Rev. T. Fouse. A very large concourse of people attended the funeral, nearly all of whom were his relatives. Five sons and a son-in-law bore their dear father in the sad and solemn procession. Rev. H. F. Long, his pastor, officiated, and spoke comforting words to the aged mother and many bereaved friends.

Thus has passed away another of the pioneer members of the Reformed Church.

Departed this life, at Saegertown, on the 31st ult., Daniel Grubb, in the 85th year of his age.

He was one of the pioneer settlers of Crawford county. More than half a century ago he came from Lehigh county, and soon after settled on his homestead on the Pike east of Saegertown. He and his help meet, Catharine Graff, traveled the journey of life together for a period of 63 years. They were blessed with a family of fourteen children, seven of whom survive him. Several years ago he removed to Saegertown, and still later, into the family of his son Joseph, where he was cared for in his declining days. For about a year he was confined mostly to the house, and for the past six months, to his bed. He was well known in the country, and served at one time as County Commissioner. He was confirmed in his youth by the Rev. John Gobrecht, and continued in the fellowship of the Church until the end, having been at different times elected elder of the congregation at Saegertown. He was active, among a few others who have gone to their rest, and among those who remain, in the erection of the new church. A punctual attendant upon the means of grace, he was a critical hearer of the word of God. We shall miss his venerable appearance in his accustomed seat in the house of God, and his counsels in the affairs of the congregation.

DIED.—At the home of her son, Marshall Isenberg, near Alexandria, Huntingdon county, Pa., May 7, 1883, Mrs. Elizabeth Isenberg, aged 76 years, 9 months and 5 days.

For months past this mother in Israel had been confined to her room—much of the time to her bed—and was at times a great sufferer. Her reason and memory were almost to the last clear and strong. She manifested throughout her sickness great serenity of soul, patience, thankfulness and cheerfulness. The fear of death seemed to be taken away, and she longed and prayed "to depart and be with Christ," yet murmured not that her Lord seemed to delay His coming, and almost always added to her prayers the words of her Saviour: "Not my will, but Thine be done."

The life of Mrs. Isenberg, and the lives of other women like her, ought to put to shame the thousands of frivolous maidens and matrons who amidst vastly superior advantages fail to build up good, true and beautiful womanhood. In her childhood and youth she enjoyed not the blessings of home—she dwelt among strangers. Her education was meagre, her religious training poor. In 1824 she was united in holy matrimony with William Isenberg—a godly man—and began at once to make the service of God the great object of her life. Two years later she attended catechetical instruction under Rev. J. D. Aurandt, at Water Street, three miles from her home. To enjoy this privilege she had to walk that distance, oftentimes carrying her first-born. In due time she was received by rite of confirmation into full communion with the Church.

To her were given sixteen children, eight of whom preceded their mother to the eternal world. She believed, and sought to impress upon her family, the fact that the highest duty and privilege of man is to seek first the kingdom of God and His righteousness. She made the Church, its worship, its solemn ordinances the first thought of her heart. The work of the week was to have reference to the worship of the sanctuary. There was to be no haste, no confusion, no lateness on the Lord's Day; but order, promptness, reverence. She searched the Word of God as for hid treasures. She committed large portions of it to memory. A favorite passage of God's Word with her was the last chapter of Revelation, and from this she spoke to those who gathered around her lifeless form ere we laid it in the tomb. To the children and grandchildren the memory of their mother is a priceless blessing.

M.

## Religious Intelligence.

## At Home.

At the Central West Congregational Association in Illinois, twelve churches, nearly half of those in the Association, are without pastors.

During the past year about \$230,000 were contributed to the missionary causes of the Presbyterian Church in this country through the organized efforts of Christian women.

The Rev. W. T. Kieffer, pastor of the Presbyterian Church in Churchville, Md., has been called to the Presbyterian church in Mercersburg, Pa. He is the son of Rev. Ephraim Kieffer, deceased, and three of his brothers are well-known ministers in our church.

In 1863 the expenditures of the Missionary Union, the foreign missionary organization of the Baptist Church, were \$96,506.97, and the number of missionaries in the Asiatic Missions was 73. In 1883 the expenditures have been \$316,806.98, and the number of missionaries is 181.

The New England church, Chicago, has raised \$6,000 for its German mission, and \$1,000 for repairs on its house of worship. Union Park church, in the same city, has received ninety-two additions since January 1st, forty-two on the profession of faith. Plymouth church has received eighty-five since Dr. Scudder commenced his pastorate.

The Dunker convention which was recently in session at Flora, Ind., prescribed the dress to be worn by members of the church as follows: the men still attire themselves in the broad-brimmed hat and closely buttoned coat; they will wear their hair long and parted in the middle, and adhere to the ancient customs of the denomination as closely as possible. The women are to dress plain and wear the shaker bonnet. It is estimated that 15,000 persons were present, although all are not sticklers for the old dress.

The fifty-third General Assembly of the Cumberland Presbyterian Church met at Nashville, Tenn., May 17th. Over two hundred delegates were present, besides the members of the different Boards, the members of special committees, and others. Dr. McClumphy was chosen Moderator. The Stated Clerk's report on revision showed that ninety-two Presbyteries had voted approbation of the Revised Confession, eight had voted disapprobation, and fourteen were not heard from officially. The Assembly decided that delegates from unreported Presbyteries might certify to the Stated Clerk as to their action, and it would be incorporated in the report. After this decision was reached, the report of the Stated Clerk was received and the Revised Confession declared the law of the Cumberland Presbyterian Church.

The following is the list of twenty ministers as principals, and as many alternates, who have been appointed by the General Assembly of the Presbyterian Church, as delegates to the Council to be held in Belfast in 1884: J. A. Henry, D. D. Alternate, F. L. Robbins, D. D. A. A. Hodge, D. D., L. L. D. Alternate, F. L. Patton, D. D. L. L. D. R. D. Hitchcock, D. D., L. L. D. Alternate, C. A. Briggs, D. D. W. Irvin, D. D. Alternate, H. Darling, D. D., L. L. D. Henry H. Jessup, D. D. Alternate, W. C. Cattell, D. D., L. L. D. H. Johnson, D. D., L. L. D. Alternate, D. J. Burhill, E. Kempshall, D. D. Alternate, P. A. Studdiford, D. D. H. Kendall, D. D. Alternate, W. C. Roberts, D. D. E. D. Morris, D. D. Alternate, L. J. Evans, D. D. J. H. Nixon, D. D. Alternate, T. Lawrence, D. D. R. M. Patterson, D. D. Alternate, R. H. Allen, D. D. R. W. Patterson, D. D. Alternate, E. L. Hard, D. D. C. S. Pomeroy, D. D. Alternate, A. E. Taylor, D. D. T. H. Robinson, D. D. Alternate, C. W. Stewart, D. D. R. F. Sample, D. D. Alternate, G. D. Baker, D. D. S. P. Sprecher, D. D. Alternate, J. P. Hendrick, J. F. Tuttle, D. D. Alternate, H. A. Edson, D. D. A. Anson J. Upson, D. D., L. L. D. Alternate, R. B. Welsh, D. D., L. L. D. M. R. Vincent, D. D. Alternate, E. N. White, D. D. S. J. Wilson, D. D., L. L. D. Alternate, B. B. Warfield, D. D. Twenty elders with alternates have also been appointed.

## Abroad.

The Vatican has abandoned for the present the hope of establishing diplomatic relations with England.

Since the English Universities have been open to Nonconformists, two-thirds of the honors have been carried off by the Dissenters.

The Fontaine, the abbey of the Trappist Monks on the Roman Campagna, is rendered inhabitable during the entire year by the planting of 100,000 eucalyptus trees, which have counteracted the effects of the deadly malaria.

A despatch from Berlin to the Exchange Telegraph Company says that Prince Bismarck presided yesterday at a meeting of the Prussian Ministry. It was decided by the Ministry to take the regulation of Church matters in their own hands independent of Rome, and to submit a bill in the Diet providing for a modification of the May laws.

Emperor William of Germany, has issued a decree ordering that Nov. 10th and 11th be observed as the four hundredth anniversary of the birth of Martin Luther. The Emperor says: "I pray that God may listen to the supplications, in which I and all evangelists unite, that the celebration be productive of lasting benefit to our evangelical church."

Fifteen of the twenty-two *pasteurs* of the National Church of Switzerland, have addressed to the members of that Church a declaration relative to the recent decision of the Synod of Basel, which permits ministers henceforth to confirm non-baptized persons. After setting forth the sense and bearing of the measure voted by the liberal majority of the Synod, the subscribers to the declaration conclude as follows: "Of course the partisans of religious liberalism can exempt none but themselves from the institution of Christ. All those, whether pastors or people, who wish to retain firmly the ordinances of the Lord, are in no way bound by the vote of the Synod. If, therefore, we continue to fulfill the duties of our ministry in the official organization which is still called the National Church, in spite of the form which it takes in consequence of the above-mentioned decision, we declare that it is not in accordance with these innovations, but following the rules of our ancient Reformed Church, such as it has existed since the Reformation, that we will continue to preach the Gospel and to administer the sacraments; so that we will never, for our part, confirm a candidate who has not been baptized. In this determination we count upon the adhesion of all the believing members of our Church. We are still permitted to act conformably to this our faith. If things must needs become worse, we are confident that the Sovereign Chief of the Church will show the pastors and their faithful parishioners what way they ought to take, and that He will enable us to proceed in it with promptitude and decision. Meanwhile, the less the exterior constitution of the Church responds to its inner nature, the more we shall strive to show ourselves living members of the true Church of Jesus Christ, and, as such, to be united upon the one only Foundation which can be laid."

If your grocer does not keep the Ivory Soap, send four three-cent stamps (to pay postage) with your full address to Procter & Gamble, Cincinnati, and we will send you a large cake of Ivory Soap. We can afford to make no charge for the sample, for we know if you once try it, you will always use it.

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**\$65 A MONTH & BOARD** for 3 live Young Men or Ladies, in each county. Address, P. W. ZIGLER & Co., Philadelphia.

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**A MIDSUMMER OFFER!!** If you are in need of a Cabinet Organ for your residence at Saratoga, Long Branch, Newport, Delaware Water Gap, or at your cottage by the Sea, ask to submit briefly a few facts in regard to Beatty's fine Organs, which are now being manufactured in Watertown, Mass. Ask for a Catalogue, which contains, with beautiful illuminated Pipe Tops, suitable for any summer residences. I beg to call your particular attention to the following advertisement, and earnestly request that many readers of this newspaper will order this beautiful Cabinet Organ immediately for their summer homes. **BEATTY'S FINE ORGANS,** 27 Stops, 10 Full Sets of Golden Tongue Reeds. Regular Price \$144.75 without Bench, Book and Music. Offered now as a Midsummer Offer in order to introduce it everywhere quickly. **For Only \$75.00, Including the Bench, Book, and Music.** A BRIEF DESCRIPTION OF THE ORGAN. The Beathorn is beyond a doubt the most popular Cabinet Organ ever placed upon the market. During the past 119 working days 6,434 were manufactured and shipped to all parts of the civilized world. The factory is taxed to its utmost capacity to supply the demand, working nights by Edison's Electric Light to all orders promptly. If you are about to purchase a Cabinet Organ, ask for a Catalogue, which contains, with beautiful illuminated Pipe Tops, suitable for any summer residences. I beg to call your particular attention to the following advertisement, and earnestly request that many readers of this newspaper will order this beautiful Cabinet Organ immediately for their summer homes. There are **27 FULL SETS OF GOLDEN TONGUE REEDS** built upon an entirely new and scientific plan, producing music equal to an organ costing four times its value of other makes. The Reeds are arranged in the Reed Board, as follows: 1st. Set of Charming Saxophone Reeds. 2nd. Set of Sweet Violoncello Reeds. 3rd. Set of Famous French Horn Reeds. 4th. Set of Soft Cello Reeds. 5th. Set of Beautiful Flute Reeds. 6th. Set of Clarinet Reeds. 7th. Set of Violoncello Reeds. 8th. Set of Powerful Sub-Bass Reeds. 9th. Set of Clarinet or Cello Reeds. 10th. Set of Golden Tongue Reeds. 11th. Set of Golden Tongue Reeds. 12th. Set of Golden Tongue Reeds. 13th. Set of Golden Tongue Reeds. 14th. Set of Golden Tongue Reeds. 15th. Set of Golden Tongue Reeds. 16th. Set of Golden Tongue Reeds. 17th. Set of Golden Tongue Reeds. 18th. Set of Golden Tongue Reeds. 19th. Set of Golden Tongue Reeds. 20th. Set of Golden Tongue Reeds. 21st. Set of Golden Tongue Reeds. 22nd. Set of Golden Tongue Reeds. 23rd. Set of Golden Tongue Reeds. 24th. Set of Golden Tongue Reeds. 25th. Set of Golden Tongue Reeds. 26th. Set of Golden Tongue Reeds. 27th. Set of Golden Tongue Reeds. **27 STOPS, as follows:** 1. Cello, 8 ft. tone. 2. Flute, 8 ft. tone. 3. Bass, 16 ft. tone. 4. Horn, 16 ft. tone. 5. Violoncello, 16 ft. tone. 6. Clarinet, 16 ft. tone. 7. Saxophone, 16 ft. tone. 8. Sub-Bass, 16 ft. tone. 9. Violoncello, 16 ft. tone. 10. Clarinet, 16 ft. tone. 11. Horn, 16 ft. tone. 12. Flute, 16 ft. tone. 13. Bass, 16 ft. tone. 14. Horn, 16 ft. tone. 15. Violoncello, 16 ft. tone. 16. Clarinet, 16 ft. tone. 17. Saxophone, 16 ft. tone. 18. Sub-Bass, 16 ft. tone. 19. Violoncello, 16 ft. tone. 20. Clarinet, 16 ft. tone. 21. Horn, 16 ft. tone. 22. Flute, 16 ft. tone. 23. Bass, 16 ft. tone. 24. Horn, 16 ft. tone. 25. Violoncello, 16 ft. tone. 26. Clarinet, 16 ft. tone. 27. Saxophone, 16 ft. tone. **Latest Improvements: 26 MEZZO KNEE SWELL.** Patented Combination Swell. To which is added the **EXPANSION COMPASS** or **REGULATOR**, showing at a glance the amount of pressure upon the instrument, same as a compass to the ship; so is this new improvement to the Organ, the same shown under the lamp on side of case. **Case & Reeds from home-made Solid Black Walnut (if preferred Ash or Ebony). In Solid Mahogany Case only \$15.00 extra.** (Height, 72 in. Depth, 34 in. Length, 48 in.) 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## Cumberland Valley Railroad.

TIME TABLE—MAY 21st, 1883.

| Stations.         | N. O. Exp. | Acc'm Train | Soth'n Mail | Phil. Exp. | Carl. Exp. | Hb'g. Exp. |
|-------------------|------------|-------------|-------------|------------|------------|------------|
| <b>UP TRAINS.</b> |            |             |             |            |            |            |
| Leave Baltimore   | 11 20      |             | 7 35        | 10 50      |            | 4 55       |
| " Philadelphia    | 11 20      | 4 30        | 7 40        | 11 05      |            | 5 40       |
| " Harrisburg      |            |             | 7 55        | 11 30      | 6 30       | 8 55       |
| " Mechanicsb'g    |            |             | 8 04        | 11 50      | 6 40       | 9 20       |
| " Carlisle        |            |             | 8 30        | 12 10      | 6 55       | 9 45       |
| " Newville        |            |             | 8 55        | 12 30      | 7 10       | 10 05      |
| " Shippensburg    |            |             | 9 19        | 12 50      | 7 45       | 10 35      |
| " Chambersb'g     |            |             | 9 45        | 1 08       | 8 08       | 10 56      |
| " Lv. Chambersb'g |            |             | 9 50        | 1 10       | 8 12       |            |
| " Greencastle     |            |             | 10 14       | 1 30       | 8 35       |            |
| " Hagerstown      |            |             | 10 40       | 1 50       | 9 00       |            |
| " Lv. Hagerstown  |            |             | 10 45       | 2 00       | 9 05       |            |
| " Ar. Martinsburg |            |             | 11 30       | 3 20       | 9 50       |            |

\* On Saturdays this train will leave Harrisburg at 5 30 P. M.

† Monday Morning Accommodation.

| Stations.           | Hb'g. Exp. | Sat. Exp. | Mail Train | Phil. Exp. | Carl. Exp. | N. Y. Exp. |
|---------------------|------------|-----------|------------|------------|------------|------------|
| <b>DOWN TRAINS.</b> |            |           |            |            |            |            |
| Lv. Martinsburg     |            |           | 8 00       | 7 00       |            | 3 00 DAILY |
| Ar. Hagerstown      |            |           | 8 50       | 7 50       |            | 3 45 P. M. |
| Lv. Hagerstown      |            |           | 9 00       | 11 50      | 3 55       | 9 05       |
| " Greencastle       |            |           | 9 26       | 12 15      | 4 23       | 9 26       |
| Ar. Chambersb'g     |            |           | 9 50       | 12 38      | 4 50       | 9 46       |
| Lv. Chambersb'g     |            |           | 10 30      | 1 15       | 5 15       | 9 56       |
| " Shippensburg      |            |           | 10 55      | 1 40       | 5 40       | 10 10      |
| " Newville          |            |           | 11 19      | 2 04       | 6 04       | 10 30      |
| " Carlisle          |            |           | 11 45      | 2 30       | 6 30       | 10 50      |
| " Mechanicsb'g      |            |           | 12 10      | 3 00       | 7 00       | 11 10      |
| Ar. Harrisburg      |            |           | 12 35      | 3 25       | 7 25       |            |
| " Ar. Philadelphia  |            |           | 1 20       | 3 15       | 7 25       | 2 55       |
| " Baltimore         |            |           | 1 20       | 3 15       | 7 25       |            |

C. V. R. R.—SOUTH PENN. BRANCH.

| Mixed Train | Mail Train  | Mail Train       | Mixed Train |
|-------------|-------------|------------------|-------------|
| A. M. P. M. | A. M. P. M. | A. M. P. M.      | A. M. P. M. |
| 9 50        | 6 05        | Lv. Chambersburg | Arr. 8 45   |
| 10 03       | 6 20        | " " "            | 8 40        |
| 11 20       | 7 02        | " " "            | 8 30        |
| 12 15       | 7 35        | Arr. Richmond    | 7 10        |

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## General News.

## Home.

The Barber Brothers, well known as outlaws, who were recently captured, were taken from prison at Waverly, Iowa, and hung to a tree by a mob. It is said that the Vanderbilts have bought the "Bedford Springs" for \$250,000, and will spend a large amount of money upon it to make it a resort on the line of their new railroad. The Legislature of Pennsylvania adjourned on the 6th inst., and was called together in extra session the next day by Gov. Pattison. C. C. Fulton, proprietor of the Baltimore American, died on the 7th inst. Mr. Jos. E. Temple has offered \$50,000 in cash to the Zoological Society of this city on condition that the Garden be thrown open free to the public two days in each week. Severe thunder storms prevailed in Eastern Pennsylvania and along the New Jersey coast last week, and much injury was done by lightning. The Republicans of Ohio have nominated Judge Foraker for Governor.

## Foreign.

The Chinese are making great preparations to resist the French in Tonquin. Saleimian Daoud, who set fire to Alexandria, Egypt, has been hung amidst the ruins of the great square. A correspondent of the London Times says the Nihilists took advantage of the centralization of spies at Moscow during the services of the coronation of the Czar, to enrol supporters of their doctrines at St. Petersburg, and that their friends are very near the throne.

## PHILADELPHIA MARKETS.

## Wholesale Prices.

MONDAY, June 11, 1883.

**FLOUR.**—We quote super at \$3.25@3.62; winter extras, \$3.75@4.25; Pennsylvania family, \$4.80@5, chiefly \$4.87@5; Ohio and Indiana do., \$5.75@6.37; St. Louis and Southern Illinois do., at \$5.75@6.50; Minnesota clears at \$5.25@5.75; do. straight at \$5.87@6.50; do. patent at \$6.75@7.50, and winter patent at \$6.25@7.25. Rye Flour was dull and steady at \$3.75@3.80, as to quality.

**WHEAT.**—Sales of 1200 bushels No. 2 red in elevator at \$1.20, with that bid at the close for fresh receipts; \$1.19 bid and \$1.20 asked on call for June, but \$1.19 would have been paid after board; 10,000 bushels July early at \$1.21, closing at \$1.21 bid and \$1.21 asked; 60,000 bushels August at \$1.23@1.23.

**CORN.**—Sales of 1200 bushels rejected in grain depot at 55¢@55½¢; 2000 bushels No. 3 on track at Richmond at 57¢@60¢, with steamers quoted at 59¢@61¢, as to location; 600 bushels sail yellow in grain depot at 65¢; 2000 bushels sail white in elevator at 63¢, with 64¢ bid and 65¢ asked early for sail mixed June in rejected, but closing at 64¢ bid and 64½¢ asked.

**OATS.**—Sales of 1 car rejected white at 43¢; 1 car No. 3 do. at 49¢; 1 car No. 2 do. at 50¢; 5000 bushels June at 49¢; 5000 bushels July at 50¢, closing at 50¢ bid and 50½¢ asked.

**RYE.**—Rye was scarce and hence nominal at 70¢@72¢ for car lots, as to quality.

**GROCERIES.**—Raw Sugars were dull and nominal at 6½¢@7¢ for fair to good refining muscovades. Refined were quiet and easier at 8½¢ for granulated, 8½¢ for crystal A, and 8½¢ for confectioners' A. Molasses was neglected at 28¢@28½¢ for 50-test.

**EGGS.**—Pennsylvania and other near-by stock was scarce, and hence very firm at 19½¢@20¢, with sales chiefly in jobbing lots at the outside rate. Western extras were in moderate supply and demand at 18¢, the market closing in good shape and firm.

**BUTTER.**—We quote Pennsylvania and Western fresh creamery extras at 20¢@21¢; do. firsts, 18¢@19¢; imitation creamery, 14¢@16¢; Bradford county new extras, nominal, 18¢@19¢; York State fresh dairy extras, 18¢; do. fair to good, 12¢@15¢; Western dairy extras, 15¢@16¢; common shipping grades, 7¢@9¢, as to quality. Prints, fancy, 25¢; good to choice, 22¢@24¢; fair, 17¢@20¢.

**CHEESE.**—Quotations were: New York full cream choice at 12½¢@12¾¢; do. fair to good, 11½¢@12¢; Ohio flat fine, 11¢; Pennsylvania part skims, fancy, 8¢@8½¢; do. fair to prime, 6¢@7¢; do. skims, 3¢@6¢, as to quality.

**LIVE POULTRY.**—We quote old fowls at 14¢@15¢; Spring Chickens, large, at 23¢@25¢; medium at 18¢@22¢, and small neglected at 15¢@17¢.

**PETROLEUM.**—The export market ruled dull but steady on a basis of 7½¢@7¾¢, as to test, for refined in barrels, and 9¢ for do. in cases.

**HAY AND STRAW.**—We quote choice York State at \$16; No. 1 do. at \$14.50@15; No. 2 do. at \$12, and inferior at \$8; cut Hay sold at \$16@18, as to quality. Rye Straw was in full supply and dull at \$11@11.50, the latter without wood.

**SEEDS.**—Timothy was neglected and nominal at \$1.85@1.95 per bushel, as to quality. Flax was firm on scarcity at \$1.55@1.60 per bushel.

**FEED.**—The market was steady but quiet, with sales of 1 car fair winter Bran at \$15.50; 1 car choice do. do. at \$16; 1 car very fancy do. do. at \$16.25; 5 cars prime winter do., to arrive this month, at \$15.50, and 1 car white middlings spot at \$22.50.

## Live Stock Prices.

**BEEF CATTLE** were in too large supply, and with but a poor demand prices declined fully ¼¢, and closed weak, although a large number were shipped to New York. Quotations: Extra, 6½¢@7¢; good, 6¼¢@6½¢; medium, 6¼¢@6½¢; common, 5½¢@6¢. Fat cows were dull and ¼¢ lower, but few sales over 5¢. Fat, 4½¢@5¢; slippery, 3¢@4¢. Milch Cows were inactive at \$35@50, with sales of extras as high as \$65. Milch calves were in fair demand at 7¢@9¢.

**SHEEP** were moderately active as prices were about ¼¢ lower on all grades. Lambs were in demand at better figures. Quotations: Extra, 6¢@6½¢; good, 5½¢@5¾¢; medium, 4½¢@5½¢; common, 4¢@4½¢; culls, 3¢@3½¢; lambs, 6¢@10¢. Hogs were dull at a decline of ¼¢. Quotations: Extra, 10½¢, good, 10¼¢@10½¢; medium, 10¢@10½¢; common country, 9½¢@9¾¢. CITY DRESSED BEEVES were fairly active, and closed at 9¼¢@10½¢, with sales of cows at 7¢@9¢.

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